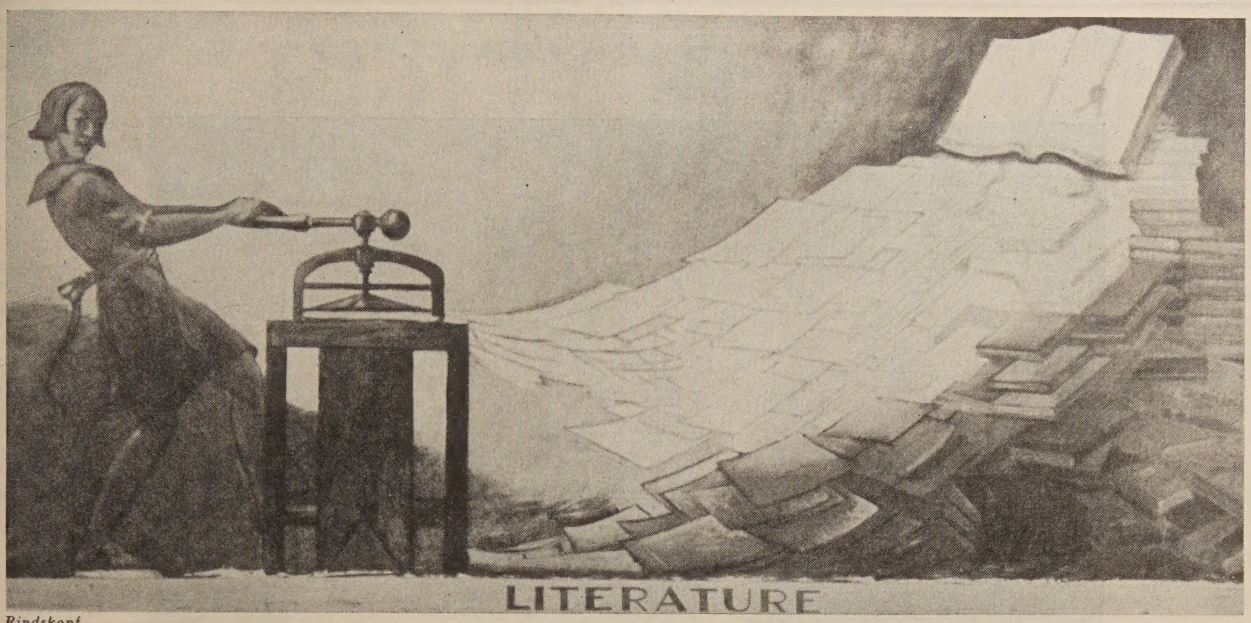

Rindskopf

A Mural in the Hall of Religion, A Century of Progress Exposition

International Journal of Religious Education

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Hugh S. Magill, *General Secretary*

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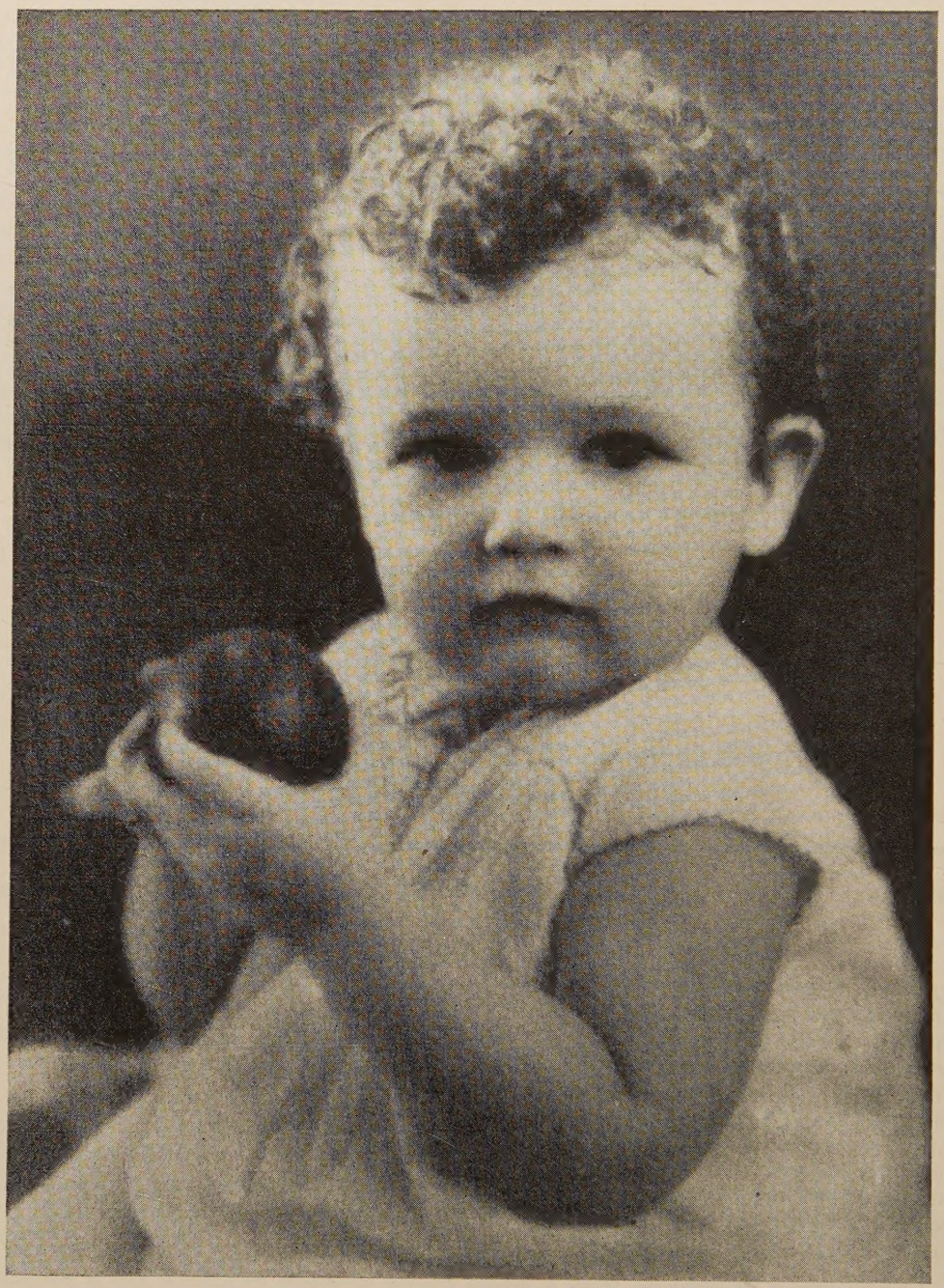

"I am Your Child.

I am Young, for as yet I have scarcely lived at all. And I am Old, for the infinite ages are cradled in my unformed heart. . . .

I am Ignorant. And I am infinitely Learned, for all the wisdom of mankind looks out from my inquisitive eyes and waits for me 'round the next corner of my life."

EDITORIAL

The Annual Meeting

THIS March issue of the *Journal*, which will reach our readers after the Annual Meeting is over, must go to press before it begins, and therefore cannot give any report of the meeting. Some of the most significant things considered and results accomplished will be reported in the April issue. The meetings of the ten committees of the Educational Commission, extending over four days; the meetings of the sixteen Professional Advisory Sections, during three days; the sessions of the Quadrennial Convention; the Reception and Dinner; the meeting of the Educational Commission; the meeting of the Board of Trustees; and finally the Annual Meeting of the Council itself, will cover a vast field and include a consideration of nearly every phase of Christian education in the church, the home, and the community. The total attendance, which will probably be between eight hundred and a thousand, will include the leaders, both professional and lay, of the forty cooperating denominations and the auxiliary councils, together with many voluntary workers.

What Is Your Program?

"PROGRAM" is a cold word, from which usage has often squeezed the warm blood of real life.

And yet, what does it mean? Follow it out—out into life—and what do we see? We will see, if we have insight, twenty-one million boys, girls, youths, men, and women going to the church schools of the United States and Canada next Sunday. They will worship in groups, large and small. They will use "lessons," uniform, graded, elective, lessons worked out in quarterlies, lessons plucked out of the air as an immediate interest comes past. They will take home millions of copies of Sunday school papers. They will meet in thousands of groups during the week, young people's societies, clubs, game rooms. They will visit settlements, look after the poor, investigate bread lines, study the causes of social injustice, join classes for church membership. In and through all these and a multitude of other experiences, they will imbibe attitudes, soak in atmosphere, acquire likes and dislikes, accept codes and standards of living, acquire ideas, achieve life purposes, build inner resources so as to be able to stand firm amid the strains of life. And they will be doing all these things in good rooms or poor, under wise teachers or ignorant, by a sensible plan or a foolish one, in a helpful church or a harmful one, to good Christian ends in social life or pagan ones. What we dub "curriculum" or "program" is merely a device by which all of us who are leaders gather up all the best experience of the past, all the wisdom of the wisest people we know, the entire product of endless and devoted experiment, and pour it out, through the channels of the printed page, the training class, the convention and the conference, the field program of promotion, the teachers' meeting, to the places where those living, growing people are. If curriculum development, yours, mine, sooner or later (but not too late!) reaches those people *and helps all our varied channels of influence to do a better job in making them wholesomely and vitally Christian, then the word at the head of this editorial is not dead but alive, throbbing with the growing purposes of persons.* If it does not thus reach and change persons, we merely tithe the "mint and anise and cummin" of quarterlies and meetings, and omit the weightier matters of warm life, of aspiration, and of changed persons.

The Laymen in Christian Education

THE reception and dinner in connection with the Annual Meeting of the International Council this year was given in recognition of the important place of laymen in Christian education, and particularly in honor of Mr. Russell Colgate, President of the Convention, an outstanding layman prominent in religious as well as in civic and business affairs. This special recognition of the laymen is highly appropriate. The Sunday school was founded by a layman, Robert Raikes, and it has always been supported by laymen. The vast majority of the officers and teachers in the church school today are voluntary, non-professional workers. The program and curriculum materials developed and issued by professional leaders must be used by lay workers, constituting the vast host who actually do the work in the local church and community. These lay workers, their viewpoint, their problems, and their ability to use the materials furnished, should be kept constantly in mind by full-time professional workers.

It would be well if all professional workers were more familiar with the changes that have taken place in the local church and community which require a readjustment of curriculum and technique. Some professional workers have taken occasion to declare that the Sunday school is out of date. Perhaps the difficulty lies in our inability to suggest adaptations in the curriculum and relationships of this great institution, which has been such a mighty force for good in the past, as will conserve its power and creative force today. That the Sunday school, under voluntary, non-professional leadership, has been one of the greatest forces in the world for the development of upright character is supported by the testimony of hundreds of laymen. We quote only a few:

"The Sunday schools furnish a great agency by which spiritual ideals are made a part of the life of the younger generation of the people of the United States, and growth of such schools is of inestimable benefit in providing a higher type of citizenship."
—CALVIN COOLIDGE

"I would place the church and its Sunday school along side the home as the greatest influences for good in the life of America today." —JAMES E. WEST, Chief Scout Executive

"All that I am and whatever I have accomplished, I owe to the Sunday school." —DAVID LLOYD GEORGE

"I owe a great deal to the Sunday school. It is an institution of invaluable potency in training the young and fitting them to take part in serving their day and generation." —PHILIP SNOWDEN

"The usefulness of the church school will be immense if one thing happens—if it is taught by teachers who know what the gospel of Jesus really means. For this signifies the social salvation of the race, as we are clearly taught in 'The Sermon on the Mount.'"
—EDWIN MARKHAM

An institution that has called forth such high commendation from hundreds of the best citizens still has a great mission to fulfil in leading childhood and youth to such a concept of their God, and of their relation to their fellowmen as is set forth in the teachings of Jesus, the only true philosophy of life.

Leadership That Counts

IT is easy for leaders in the church to do nothing more than reflect the average ideals of church members in general. This is particularly true in the matter of social ideals. There is danger in suggesting advances in social practice and social organization, and much disfavor can be created by doing so. Yet it is clear that there can be no such thing as the development of Christian character except as it involves character that is social. Consequently the church needs leaders who actually lead, not only in standing for abstract goodness, but also in dealing with the sins of individuals in organized society.

Increasingly leadership training administrators are placing emphasis upon the importance of vitality in leadership training courses. It is useless to train church workers to be expert in the use of a few skills in manipulating groups, unless they are educated to a type of idealism that means a living love for God and fellowmen in social relations. As leadership training goes forward, there will not be less emphasis upon sound method, or less upon personal character so far as it can be thought of independently of social relations, but more upon leadership that goes out ahead of the multitude and calls others to follow in establishing a Christian society.

The new leadership curriculum must not only have courses on the message of Christianity for individuals and society, but must be permeated throughout with something that will generate in present and prospective leaders an irresistible and undying passion for righteousness. The Christian religion must have leaders who will lead not only when the band is playing, but also when the forces of evil have for the time being brought confusion to the forces of righteousness. Within the hearts of these leaders must be a powerful, undaunted will to Kingdom building, not shifted by every wind that blows, not fancy-caught by every new parade, not wasting time with superficial plans, but with unswerving courage and determination moving into each important problem of life and paying the price to find the Christian solution.

I Believe in the Church

An Article from the Creed of a Christian Educator

I believe in the Church.

The church has been my spiritual home.

I have memorized its Scriptures.

Its hymns have nourished me in defeat and fortified me in temptation.

Its history has thrilled me as I have followed its fortunes down the centuries.

Its persistence and its power, in spite of so much folly and wrong in its human leadership, make me believe that God believes in it too, and has yet some great work for it in the world.

I know well the mistakes and weaknesses of the church. I am saddened by its pursuit of foolish whims, distressed by its fatal divisions, discouraged by its absorption in materialistic ideals that it is set to oppose.

But, also, I know well the latent idealism of its members.

I am aware of the vision and courage of its wisest leadership.

I am conscious of its unused powers of costly plants and working membership and growing persons.

I see what it can become in transforming the world if it ceases to serve itself and once becomes enamored of its power as a servant of human good.

I believe in the Church.

Spiritual Starvation of Children

IN a recent article in one of the popular magazines there is the statement that the greatest menace to the child in the depression lies not in physical malnutrition, but in spiritual starvation. The homes and churches and community forces which influence his view of life have been so depressed, so full of fear, that the child has been denied the opportunity to develop a spiritual view of life. Rather, his attention has been riveted upon material things because of the concern with them which has engaged the thought of those about him. Our experience bears out the truth of this observation. Even when there has been teaching which emphasized joyous and courageous faith, the teaching has been carried on in such an atmosphere that the child has actually learned not faith, but fear; not confidence, but a sense of awful insecurity.

It would be dramatic to paint a picture of the terrible conditions which will prevail in the land when children who are thus spiritually starved grow to youth and adulthood. There could be quoted statements from psychiatrists regarding the probability of the increase of insanity and nervous breakdowns; statements from government and state officers regarding the probability of enormous increases in dependency; and so on. And it is true that spiritual starvation of childhood leads us in the direction of calamity in all of these phases of life. But we are more immediately concerned with the children themselves in their present situation. A little child needs an atmosphere of spiritual sunshine just as he needs physical sunshine to enable him to be well and happy, to find joy and satisfaction in life. To deny him this right, to force him to live in an atmosphere of pessimism which denies the love of God, is to lay upon him burdens too heavy to be borne. The churches and the homes must recognize this greatest danger of the depression. The spiritual starvation of childhood must be attacked with intelligence and devotion. And it must be attacked now. These children will never be children again, and if they are to have childhood's right to spiritual nurture, they must have it now. Inevitably they are learning through their experiences some attitude toward the Universe, some conception of the meaning of life—its purpose, its goal. This learning cannot be prevented; it can be directed. Our children have a right to spiritual nurture to enable them to "stand firm under the pressure of life."

The Immortal Hope

By William H. Boddy*

AT THE heart of the Christian conviction there is a faith that there is a kind and quality of life that cannot die. But whenever we interchange quantitative and qualitative measurements, we get into endless confusion. There are some things of which one can intelligently ask, "How long are they? How big are they?" But there are other things concerning which one cannot make such an inquiry. The only intelligent question concerning them is, "How true are they? how good? how beautiful?"

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

When you have asked of these stanzas, "How many lines and words compose them?" and have received an accurate, scientific answer, you are absolutely and abysmally ignorant of every significant truth concerning those deathless words. You have applied quantitative measurement in the field of qualitative reality. You have asked, "How long?" when you should have asked, "How beautiful? How true?" Experience may be realized in facts and in values. They are two different aspects of reality. A house is a fact, a home is a value; a picture is a fact, but beauty is a value.

It is the Christian faith that there is a kind of life that belongs wholly to the world of values and that so far transcends physical processes that death cannot abate it. We ought not think of life in terms of physical continuity. He lives only who has learned the lure of high heroisms and the consecration of fiery devotions. The cross is not death; it is a climactic expression of life. Eternal life is not something to be found on the other side of death, it is life here; life refined, ennobled; life quickened to beauty, devoted to truth, and dedicated to goodness. Once man was "material for Life"—Life played upon him and molded him as it would. Man was the clay, Life was the potter. But somewhere along the upward road, God breathed into man anew, and he became a living soul—then Life was "material for man." He could take life with its varied circumstances—life in its gladness and grieving—and make of it what he would—a hut in the swampy lowlands or a cathedral among the verdant hills. He could express life in the savage war cry of collective murder or in a "Hallelujah Chorus" storming at the gates of God.

Life may be a mere biological fact or life may be an eternal value. Nero, living in sensual luxury—that is life. Paul, flinging himself away in brave abandon for the coming of God's kingdom—that is life. But between the two there is an infinite difference. We cannot class them in the same category or measure them in the same terms. If we pass a current of electricity through a coarse wire, we get only heat; but if we put the same current through a filament of sufficient refinement, we will have light banishing the darkness. Raised to higher intensity, the current has become a different form of energy. So this vitality within man may be the low, sluggish instincts of animalism, or it may be raised up and up to such intensity that it expresses itself in a Christ climbing his calvary.

Can it be made plainer? Life is a matter of quality. Eternal life is not continuing years; it is life, here and now, raised to its highest possible pitch. One day we live in the basement of our souls among primitive appetites, prejudices, and greeds; but on another day the spirit is awake and sensitive. It responds in answering joy to the wind upon the heath, it moves among men with kingly kindness, and in its secret self lifts up yearning arms to God. Both were days of twenty-four hours' duration. But one was a day of death—the other was a day of life.

You remember little Pippa on her one holiday goes along the countryside with a soul so responsive to beauty that she sings, "God's in his heaven. God's in his heaven." She startles, in a castle near by, a man and woman who have given the suffrage of their souls to shame. They were all part of the animated existence of the world—the high-souled child and the sinful man and woman—but what a difference! How much higher the intensity of life was in the one than in the others. "The brain of Shakespeare and the clod under your feet," as Canon Streeter observes, "are both made of protons and electrons." The difference is in the organizing principle. It is this principle that matters most. And that is life—life ever seeking to reveal itself in deep and penetrating thought, in beauty that shall enrich the world, and in goodness that shall be forever fused with the life of God.

We ought to believe in the possibilities of life. True, our generation has met some deep discouragements, and yet we can see how life in so many ways has attained higher altitudes. It has risen from lust to love; from savage selfishness to a capacity for sublime sacrifice; from contented ignorance to eager search for truth. Life is its own prophecy of immortality! It has shown its inherent possibility of spiritual development; its power of creating values that tower out of Time. Life will not surrender! Life will not retreat! Life is going onward, wooed by some divine destiny even as the moon calls the whispering waves of the sea.

At the close of that little biography in which Professor Palmer has tried so hard—though confessing his inability—to interpret the elusive beauty of the great soul of Alice Freeman Palmer, he at last lays down his pen with these words: "Who can contemplate her death and not call the world irrational if out of deference to a few particles of disordered matter it excludes so fair a spirit?" Is it any wonder, then, that they who lived with Jesus of Nazareth were mastered by the radiant Easter conviction and went everywhere crying, "He is not dead; he is risen; he is risen." Life like his could not die. It was always rising; it was always lifting other lives by the sheer impact of its spirituality. The upsurging of his life was never higher than when from the hill of sacred blood he cried, "Forgive

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*Minister, Westminster Presbyterian Church, Minneapolis, Minnesota.

Courtesy, *The Diocese*

Leading Children to Love the Church

By John R. Scotford

HOW will these boys and girls whom we teach Sunday after Sunday regard the church twenty years from now. Will they be among the throng of those who see it as a building to be passed by, or will they be shouldering the responsibilities of active church members? This is a sobering question which faces every thoughtful church school teacher.

Juvenile comprehension of religious truth may be limited, but juvenile loyalties often last a life-time. The boys and girls of junior age are unsophisticated, eager, enthusiastic, and usually quite willing to give the church a chance to play a part in their lives. If we can inspire their hearts with a love for organized Christianity we will have attached them to an institution which can lead them far. Of necessity teachers come and go, while boys and girls become men and women, but the church goes on. It is the most permanent influence outside of the home to play upon the life of the individual. When it comes to adult education no other institution can compare with it. As we weave the life of the child into the life of the church we are establishing a relationship which may carry through to fruition some of the ideals which we have sought to implant in the church school.

But how may we best commend the church to the child? What are the common denominators of interest between the church of the past and children of today?

Possibly our discussion might well begin with a warning. The most obvious way of magnifying the church in the eyes of the child is by praising it. One can quite easily paint a pretty picture of the church as the incarnation of all the Christian virtues and a veritable paragon of perfection. Unfortunately such a portrayal takes liberties with the truth. The church is made up of exceedingly human human beings who are subject to all the usual faults and failings. A good many boys and girls have enough discernment to discount any attempt on our part to idealize organized Christianity. But it is even more unfortunate when some one accepts a fanciful conception of the church, for sooner or later such an airy bubble blown by the human imagination is certain to be punctured by an impertinent fact. People are prone to go to an extreme in their attitude toward the church. Wholesale commendation quickly swings to wholesale condemnation.

A more reasonable attitude toward the church is similar to that which we adopt toward the communities in which we live, the schools which we may have attended, and even the families to which we belong. We are aware of their faults, but we love them just the same! In private we are prone to discuss their short-comings, but in public we are quick to spring to their defense.

Loyalty to the church need not imply approval of all its aspects. The men and women who are giving their money with the greatest liberality for its support, or who are spending their lives most freely in its service do not cherish any illusions. They know how far short it often falls of the Christian ideal, but they also see how it points the way toward a better day for men and nations. The fascination of the church is that now and then it brings to groping souls visions of the divine.

All readers will find this article helpful, but to those whose task during the spring quarter will deal with lessons on the church, it will be especially so.

With boys and girls it is just as well to be a bit realistic in our attitude toward the church. The sooner they discover that the minister is not a ghostly emanation from heaven but a human being who actually gets hungry, the better. There is no virtue in assigning to the deacons a perfection which they do not possess. It is possible that one of their sons or daughters might be in the class! On the other hand the wise teacher will point out that grown-ups are very much like boys and girls in that their aspirations are generally quite superior to their attainments. Even churches sometimes miss the mark at which they are aiming. That is an experience quite within the range of understanding of a class of juniors, and one which will rather commend both the church and its members to their sympathy.

IN developing an active loyalty to the church in the hearts of boys and girls there are three steps up which the teacher may well seek to lead the class.

The lowest rung of this ladder is a reasonable familiarity with the building and services of the church. One suspects that one reason why many adults do not go to church is that they are a bit doubtful as to what to expect when they get there. They hesitate to open a strange door. They do not know which seats to take, or when to stand up and when to sit down.

The boys and girls who attend our church schools should not suffer from any such disabilities. Here and there they are being familiarized with the church in interesting ways. In a suburb of Boston, the minister of a large church each year conducts a group of children of appropriate age through the building, explaining to them the meaning of the various symbols used in worship. Merely exploring a church edifice from cellar to belfry has not a little value in creating a sense of at-homeness. In a Cleveland church the classes in the junior department "sit in" on the morning service for a month, and then make a report of what they have seen and heard, including the sermon. Special items in the program which recognize the presence of the children have great value at this point. In an eight-year pastorate the writer found that the children who stayed for the church service when they were small were far more pre-disposed toward church attendance when they grew older than were those who had not had this experience.

At one point much progress has been made in recent years. Formerly the church school sang one type of hymns, the church another, while the manner of their worship was entirely different. Today more of the standard hymns of the church are being used in the church school, while both are seeking more beautiful and effective ways of worship. The training given in the church school should surely include learning to sing the Doxology, the Gloria Patri and such other voluntary chants as may be sung in the church service. When the church auditorium is used for the worship period, why should not the organ be played instead of the piano? In a church of which the writer was pastor the children contributed liberally toward the purchase of a pipe organ, and quite naturally asked that it be played for their benefit. After the novelty wore off some attempt was made to return to the piano, but never with much success.

A second step toward leading children to love the church is to nurture in their minds a sense of "belonging" to the church.

When the writer was quite a small boy he happened to be present when new members were being received and all those who belonged to that particular congregation were asked to rise. He stood up on the pew alongside of his parents until his older sister told him to sit down! As he looks back, he contends that he had the right idea, and only wishes that more children felt that way about it.

Teachers should aim to see that their children feel that it is not "the church" but "our church" which they enter for church school. The greater their sense of participation, the more lasting will their loyalties become. This may be secured in many ways—contributing toward the improvement of the property, planting of trees or shrubs on the church grounds (which usually grow with astonishing rapidity), decorating the auditorium for special occasions, helping with clerical work in the church office, taking part in special programs, and in many other ways which may suggest themselves. With the older boys and girls, actual participation in the worship service of the church is often possible. Singing responses, singing anatiphonally with the adult choir helps the children and delights the congregation. Few things do high school young people more good than to stand in the pulpit and read the Scripture, pray, and even talk at a Sunday evening service. Children's choirs often develop loyalty and provide opportunities for sharing in the service of worship. Even when such opportunities as have been suggested are not available, the attitude of the teacher can suggest that the church is an enterprise in which all may share, not something remote and distant, but a normal part of wholesome living.

A THIRD and higher step in the enlisting of juvenile loyalties is the presentation of the church as an avenue through which one may seek to fulfill his highest ideals. There is far more to the church than the eye can see or the statistician can tabulate. With all its faults, the church is the symbol of humanity's yearning for a better, fairer world. The wise teacher will point out some of the victories which the church has helped to win in the past—proper care for children, the aged, and the sick; freedom of conscience for the individual and political freedom for the state; the freeing of the slaves. Our children may well be told of the attitude which the churches are taking on war and of the growing conscience of Christian people concerning the unequal distribution of economic privileges which now prevails. Such teaching should show our boys and girls that through the church they can make their influence felt for Christian progress.

The presentation of missions offers a specific opening along this line. Most schools have some sort of a program of missionary education and some system for gathering gifts. This may be merely a way of nagging for money, or it may be one of the finest opportunities for self-expression which we can offer our pupils. All depends upon how it is presented. Our ideal should be to make missions a projection of the Christian idealism which we all cherish, a means by which our nobler impulses may find expression through unselfish service to those who are outside the immediate circle of our friends. Viewed in this light, missionary giving should not be a burden but a delight. It should also be a connecting link between our pupils and the life of the church universal.

But the church may be presented as a means of self-realization in a deeper and more personal way. Why do

(Continued on page 22)

The Church and the Emphasis

IT follows as the night the day that when enterprising church leaders learn of the emphasis for 1934-35, they will see in it a significant opportunity for the advancement of their work. That emphasis, as adopted by the Christian forces cooperating through The International Council of Religious Education, is "Christ in the life of the Home."

It means much to any church to have the backing of substantial Christian homes. This is illustrated repeatedly by comparisons between churches in home-owning communities and churches in apartment communities. In home-owning communities there is a genuine and lasting interest in the future of the church. Apartment dwellers are not necessarily uninterested in the church, but they ordinarily are temporarily located and, consequently, do not feel the urge to invest so much time and energy in the building of a church on solid foundations. In the same way it is true that the homes which have a vital and permanent interest in Christian ideals will make a much more fruitful church than those whose interest is on the fringe.

It is self-evident, also, that the work of the church is most successful when its constituents come from Christian homes. The whole tone of church work is on a higher level. There is less "drag," much less energy has to be given to stimulating interest in the church life, and much more is available for aggressive forward movements. The Christian home takes responsibility in the church for granted, and makes it possible for the pastor and other church leaders to place primary emphasis upon organizing the existing interest in creative enterprises.

Another fact that immediately comes to mind in thinking of the influence of the home is that church school teachers over and over remark that the kind of work they can do in their classes depends very largely upon the cooperation they get from the home. There are exceptions, but ordinarily the children from Christian homes much more readily enter into the cooperative activities which are essential to church life than do those who come from indifferent families.

Again, in spite of all the church may do, the homes exert much greater influence in the growing lives of their members than do the churches. As Horace Bushnell once clearly pointed out, there is an organic unity in the family, which means that each person in the family absorbs unconsciously the spirit of the home and builds that spirit into his own life. To some extent there is such unity in the church, but it is much less powerful and has much less opportunity to make a difference in maturing persons. Because of this fact, one of the church's greatest fields lies in the Christianization of the home. It is conceivable that it would even be wise for it to give up many of its present activities and center its attention upon the education of parents. This matter of parent education is so important that some have even suggested that the time may come when the government will require a certain minimum of special education for marriage.

Another reason that forward-looking church leaders will be interested in this coming emphasis is that they are vitally concerned for the welfare of the children whom the churches are not now reaching at all. They will recognize that in many instances the church cannot pull those children into the church and, therefore, the church must go into the homes and into the community life of the children. The day has passed when the church can find any legitimate excuse for assuming that there is enough pulling power in its building, however beautiful, or in its usual activities, however successful, to draw in the great hosts of persons who are thoroughly indifferent. The church must go out into the highways and hedges, not to compel them to come in, but to take to them the vitality of the Christian religion.

The time for beginning the new emphasis is September, 1934. Between now and then every church has several months in which to make careful preparation. Series of sermons can be planned; special study groups for parents can be arranged; church school workers can develop programs for teaching home life; visitation committees can be organized; engagements can be made for addresses and conferences by specialists. Definite suggestions will appear in the *Journal* and in other periodicals in coming months. The church that sees the heart of its task will rejoice to become one of thousands of churches that, during the next year, will unite their efforts to lift the level of home life and to put Christ into the life of the home. The church that grasps this opportunity will have the help of the lifting power of a significant tide which the united and concentrated promotion will produce.

A Good Friday Service for Children

By GORDON W. MATTICE*

TO what extent have we made Good Friday significant to our boys and girls? Is it not true that we have leaned in the direction of considering that day as one "for adults only"? Are there not great truths that our boys and girls need to know that are taught in the events of that historic day?

Well, that is the way we felt, and for the past two years we have held services for our "younger congregation" as well as for the "older." One year we had our children assemble in the chapel at three o'clock in the afternoon. As they entered the room, quiet music was played on the piano and violin. Reverently they took their seats as they beheld a table in the front of the room with a cross and candles. When they were all seated, the hymn, "I Think When I Read That Sweet Story of Old," was announced and sung with feeling. After that, they repeated in unison the first Psalm, from memory. A prayer of thanksgiving and petition that we might better understand Jesus' life and the meaning of his death was offered by one of the teachers. As a response, the hymn, "Tell Me the Stories of Jesus," was sung from memory.

The room was then darkened and beautiful pictures illustrating the last week of Jesus' life were thrown upon a screen. Where it was necessary, comments were made for the sake of continuity and appreciation, but it was our purpose to have the pictures make their own impression and tell their own story. When the last picture, Hofmann's "Head of Christ," was thrown on the screen, the group reverently stood and a concluding prayer was offered and the benediction pronounced. While a piano and violin postlude was played, the children left quietly.

Another year we varied the program somewhat and held the service at ten o'clock in the morning. This seemed to be a better hour for our group.

Has Good Friday been given new meaning to our children? Responses lead us to believe that it has.

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An account of ways in which one church has been successful in—

Securing and Training Leaders

By B. Strout Stevens*

TWELVE years ago, an inexperienced church school superintendent heard one of his predecessors boasting of the wonderful school they had twenty-five years before. He said nothing to the group, but to himself said, "Granted that you had a good school, where is the product today? Why do we find it so difficult to secure teachers and workers today?" Surely, one of the products of a good church school should be trained leaders. How shall we go about it?

Secure a religious education committee, members of which are interested and willing to study the problem. Place in their hands, for reading and discussion, such books as *Shall Laymen Teach Religion,* Erwin L. Shaver, *Objectives in Religious Education,* by Paul H. Veith, and the International Curriculum Guide. Have them secure reports from other groups which have already made progress, or best of all, have them attend a summer conference for inspiration and a clearer understanding of their problems.

If the school budget will not allow for it, some individuals or organized classes doubtless will be glad to furnish some suggested books as a nucleus for a workers' library. It will help if some person will be interested enough to keep these circulating among the workers who most need them. Have copies of *The International Journal, The Elementary Teacher, The Church School Journal* and other religious periodicals for reference and help.

Plan helpful, inspirational meetings for your officers and teachers. A good source of help is *Programs for Workers' Conferences,* Erwin L. Shaver. (Congregational Education Society, Boston. Programs are contained in two paper-covered booklets, Series A and B, which sell for 50c each.) These can be easily adapted to meet your needs. Have specialists in particular departments or subjects, address your gatherings occasionally. Often times by suggesting to a speaker some difficulty which you know is retarding the progress of your school, they can in a tactful and constructive way help break down the resistance. Be sure that the person or persons who need the force of the suggestion are at that particular meeting. Having book reviews not only helps the persons giving them, but stimulates your entire group. Plan your programs for the entire season in advance. Have the program committee working it out so that the letter which announces the first meeting in September, contains the program for the council meetings for the entire year. They will appreciate this and plan to keep those nights open. In our church we especially enjoy two of our meetings, June and September, as outings, cooking supper over an open fire out of doors.

For two years our intermediate department held a retreat at a summer cottage over a week-end to work out their program. The department was cared for by a group session. All officers and teachers of the department went on the retreat. The wife of the church school superintendent was the head of that department so the superintendent went too. The entire program of procedure was carefully worked out and responsibilities assigned before going. When the time came to return, Sunday afternoon, every detail had been carried out as per schedule. The year's worship programs, missionary projects, and social activities for teachers and pupils had been planned.

Last June, our committee on religious education, cooperating with the pastor, Rev. E. Roy Myers, launched a larger project of this same type. A Christian Retreat for all workers of the church was held on Labor Day. We had the use of a Y. M. C. A. Boys' Camp on the shore of a lake about twenty miles away where the following program was carried out.

Morning Session

10:00—Arrival—Registration
10:15—Conferences
A. "A New Code of Religion for the Home"—Mrs. B. Strout Stevens, *Director of Religious Education*
B. "A New Code of Religion in the Church"—Rev. E. Roy Myers, *Pastor, Central Church*
11:30—Assembly
C. "A New Code of Religion for Evangelism"—Rev. Earl E. Story, *District Superintendent, N. E. S. C.*
12:30—Basket Luncheon

Afternoon Session

1:15—Conference
D. "A New Code for World Friendship"—Miss Luella Austin, *Pastor's Assistant*
2:00-5:00—Recreation Period
Boating, Swimming, Volley Ball, Baseball, Quoits, Ring Board, etc.
5:15—Gallilean Service—Bishop William F. Anderson
6:00—Supper and Songs

Evening Session

7:15—Communion and Consecration—Dr. William H. Bath, *District Superintendent, N. E. S. C.*

This type of program proved very helpful to the leaders and stimulated some new ones to action. All had opportunity to discuss their problems and get help. The official board, church school council, and other committees found time to meet. All preparations for the return trip home were made previous to the communion-consecration service. This was conducted by candle light with all seated in a circle. At the close all left quietly, filled with new ideas, hopes, and inspiration to begin the church work for the new year. It is the plan to have such a service yearly.

It is a good plan to have the heads of the different departments submit each year, a list of pupils who show signs of leadership. It may include their most mischievious boys and girls. Looking at them as potential leaders may help to understand them better, and it gives a list to choose from when representatives are wanted for youth conferences and camps.

Every church school superintendent should familiarize himself with the character of the different summer camps and conferences. This is essential because the programs differ. Some individuals would be unable to keep pace with the schedule of one conference but would be inspired and helped by that of another. Sending young people to

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conferences is one of the greatest helps for securing and training leaders. We have found the International Camps particularly helpful, both for youth and adults. In sending youth we think it wise, where possible, to send the same ones until they have completed their four-year course. True, they may locate elsewhere but you have helped in the foundation of a future home or developed a leader for some other church.

Any church would do well to send its pastor and any other paid workers to a summer conference. No person can give out continuously without having an opportunity to get some new ideas. Whether they go as instructor, counselor, or student no place will give them more help than a summer conference. This should not be considered a part of their vacation for they will have to do real work and the church will benefit much from their experience upon their return.

Several plans may be used for securing funds for delegates. One organized class of young women is building an endowment fund, the income from which will send a delegate to camp each summer. Other classes plan for this item in their yearly budget. We have found it well to have a sum in the church school budget to enable us to send several. Usually those you send will be able and willing to pay half of their expenses, so your fund goes much farther. Any person who is sent should give at least a year of service in the church and should understand that such is expected of them, before they go. When they return, the best report they can give is their helpful participation in the program of the church. Be sure to have a place ready for them.

During the winter some provision should be made for Standard Leadership Training courses. If you have an available accredited teacher, a course may be given during the regular session of the church school, on Sunday, or on a week night. The pastors and laymen or laywomen, with proper educational background, may qualify as accredited teachers, then combine for a Community Training School in which all churches may participate. Denominational boards and state councils will help in organizing such a school. When no local means are available courses can always be taken by correspondence. Just get in touch with your denominational board and they will help you. A course such as "The Message and Program of the Christian Religion" ought to be worked in at the regular meetings of the deacons, vestrymen, or official board. I fear that too many of our church workers are chosen because of their "willingness to serve" or their "goodness" rather than for their understanding of the problems at stake. I see no reason why at least some book reviews could not be given at these meetings and discussion stimulated.

We need to do more to encourage those who do train for leadership. Each year, in June, one Sunday morning service is a "Recognition Service." All church or church school members who are graduating from high school, college, or have finished some special course in training, are invited to sit together and the entire service is planned for them. Those who have graduated from camp or have secured leadership training certificates during the year, should also be recognized at this service. Several of our youth have secured degrees in "The Order of Geneva" through the International Camps. These are also presented at this service.

A young peoples' department or division of the church school is a good place to discover and develop leadership ability. Let them choose their own officers from their group and carry out their programs of worship, missionary endeavor, social welfare, and discussions. Much of the success depends upon wise, adult counseling. If the different items in the church budget are presented for discussion and they organize and canvass the membership of their department for weekly subscriptions for the church (our school budget is a part of the church budget), they will be more sympathetic and have a better understanding of the needs of the church when the time comes for them to assume adult responsibility. Our young people sponsored a program for the different foreign born groups of our city. The Cosmopolitan Club (over 20 nationalities) organized and conducted by the Y. M. C. A., furnished an excellent program of band music, folk songs, spirituals, etc., characteristic of the different countries, and then a social time was provided for them afterward. We also try to encourage their participation in community activities, such as, Older Boys' Conferences at Y. M. C. A., Girls' Conferences at Y. W. C. A., Christian Endeavor, Epworth League, etc. We cooperate with the local "Y's" in the Sunday School Athletic League, which includes bowling, basketball, tennis, and all forms of athletics. This helps to develop leadership along these lines. An "Adventure in Understanding" originating with them was entered into by six different churches. Judaism, Catholicism, and Protestantism were presented and discussions led by outstanding leaders at a Sunday afternoon meeting each month. At the fourth meeting representatives of different denominations told why they favored that particular denomination. Our problem today is more of leadership than youth. With proper leadership in our churches, homes, and communities our so called "Youth Problem" would disappear.

The Immortal Hope

(Continued from page 5)

them for they know not what they do." Death cannot conquer that kind of life. "Ha, Death, Life has escaped you. Where now is thy sting? Life has hit upon a sublime strategy. It has found a gateway opening toward the sky."

Death has no dominion over Christlike life. Aye, but shall *I* live? Is *my* soul immortal? Yes, if you are living immortally now. But what is immortal life? It is the kind of life lived by the gentle Seer from Galilee. Hear him again as he says, with that strange, imperial authority, "I am the way; I am the truth; I am the *life*." "Christianity," as Harnack says, "is eternal life in the midst of time, under the eyes, and by the power of God."

"In the still air the music lies unheard,
In the rough marble the beauty lies unseen,
To make the music and the beauty needs
A master's touch, a sculptor's chisel keen.

"Great Sculptor! hew and polish us, let not
Hidden and lost Thy form within us lie.
Great Master, touch us with Thy skillful hand
Let not the music that is in us die."

The fourth and last in the series of articles by Dr. Boddy will appear in the April issue and will deal with the social implications of the Eastern message.

Through Nature to God

By Rebecca Rice*

THERE is something funny about God," said Armen thoughtfully, and by funny he did not mean humorous. "I can't understand it. What is up there beyond the blue?" Armen was one of my public school pupils who had come to make a social call. We had been discussing Babe Ruth and the latest moving picture he had seen. This remark came as a complete surprise to me, for Armen was the last child I should have thought would have made such a comment to me, and I was puzzled to know how best to meet the situation. I tried to give him a little glimpse of the magnitude of what lay "beyond the blue," and to give a sense of the thought that lay behind the planning of the universe. It seemed a queer conversation to be carrying on with a child and he seemed to sense the fact for he said a little later, "I never talked to anyone about those things before."

There is not one of us that really understands God. We are all seekers, though some understand better than others. There are many paths that lead to a better understanding and appreciation of God's love, care, and power, and the study of nature is one of the paths. As teachers of little children, one of our greatest problems is to create actual worship experiences and to make God real to them. In education we proceed from the known to the unknown. A child understands a human father's love and so we liken God to a father. For this reason we use God's handiwork as a stepping stone back to the Creator. By studying nature we find certain laws that govern it. We find new beauties that point out the artistry of the power that planned it all, and from appreciating the lovely sunsets, the perfection of snow crystals, the completeness of a humming bird's tiny nest, or the love of a mother robin for her little ones, we are drawing nearer to the God that created these wonders.

One of my earliest recollections that had to do with religion is of a Sunday spent with my father in the country. It was a beautiful fall day and the trees were a perfect glory of red and gold. When I came home my arms were filled with branches of them mingled with a great bunch of purple asters. I remember asking mother why people went to Sunday school when God was so much closer to them out in the country. I think I had my first real worship experience that day. At least it was the first that made a lasting impression upon me. I must have been five or six years old. To this day I can feel the presence of God more intimately out of doors than anywhere else, and because the appreciation of nature has meant so much to me I want others to experience the same thrill and sense of God's nearness.

In many church schools children are taught as facts things which, when they are older, their reason refuses to accept. In far too many cases these people have turned away from religion because they have lost faith in what they were taught, and are not big enough mentally to reject what they cannot believe and keep the rest. They cannot think the matter through logically, revaluating what they already have, and formulating a Christian philosophy of life for themselves. Therefore one of our great aims in approaching God through nature study is to provide a foundation of faith so true that it can not be shaken later by scientific education. Because of this it is absolutely essential to teach nature as it is, and not embroidered by fancy.

This does not mean that children should not be told fanciful stories or read poetry. It does mean that they should be taught to distinguish between truth as facts, and the lovely truth that underlies fancy. They should know and appreciate both kinds.

Several warnings should be sounded to the teachers who are approaching religion through the study of nature. We must remember that no one way is perfect and that there should be many approaches to God. The ultimate end is not reached by one path alone, and the more avenues that are open the richer a person will be. One must not allow his enthusiasm over one way to cloud his vision of other approaches.

We must learn to face fact and not dodge issues. There is much that has not been explained. Tragedies occur and often one wonders why such things had to be. Many times a teacher who is well versed in nature study will have to say frankly, "I do not know. Perhaps we can find

Photo, J. C. Allen & Son

God's Handiwork is a Stepping Stone to Him

*Worcester, Massachusetts.

out. There must have been some reason why it happened if we can only discover it."

Sometimes it seems that a really convincing explanation cannot be found. Children should learn that there are some things that even the wisest men cannot understand, but they should come to that conclusion with the knowledge that when such a man runs against such an obstacle he is not satisfied to let it go at that. He thinks about it and tries to find a solution which is logical and possible. He tests his conclusions and tries to prove them. This whole problem of reaching God through nature study should be based on a spirit of discovery. Children should not be told; they should be led to find out for themselves.

ONE very real obstacle in teaching by this method lies in the fact that few teachers are highly trained in this special field. In meeting this objection I would like to tell about a girl who graduated from normal school and went to teach in a rural school. After a few months of teaching she wrote to me about the new interest she was taking in nature. She had hated it in normal school, but the boys in her class had taken her education in hand and were teaching her without realizing it themselves. She caught their enthusiasm, became more and more interested, and the following summer took nature study courses at a college summer school. It is one of her hobbies now. It is possible to learn with the children, but extend your knowledge with the reading of reputable nature books and magazine material.

Another criticism that must be met and dealt with wisely is the one that, in taking up such material, much Bible study is omitted. Here several questions must be faced. Is it possible to include biblical knowledge in a nature program? If so, how can we do this?

We believe it is possible to include biblical material in a nature program, and it can be done effectively and in such a way that the material will be filled with meaning. Children will not be taught to repeat in stilted fashion long passages from the Bible. They will be taught to consider the meaning of verses and to apply them to the discoveries they are making. After such discoveries are made and crystallized by the children, they can find the same generalizations expressed beautifully in Bible verses. For example, let us consider that we have been thinking about the beauty in the world. We have come to the conclusion that there are many very lovely things that God has given to us. Perhaps the children have been telling about the most beautiful places they have seen. They have sung "All Things Bright and Beautiful." The teacher may spread out many Bible verses printed on little cards and let the children choose the ones they feel best express what they have discovered—"He hath made everything beautiful in its time" and "The earth is full of thy riches."

Bible verses may also be used in the classbook. After a group has worked through to a conclusion, an account of what they have done and what they have discovered may be put into the classbook. This may be illustrated by drawings, pictures from magazines, poems, or cut-outs. Several Bible verses may be used as a beautiful summing up of the experience. If the lesson dealt with cooperation in the bee hive or ant hill, the following verses might be used.

Bear ye one another's burdens, and so fulfill the law of Christ.
None of us liveth to himself.
Let us do good to all.

This classbook work is a mere summing up of the discoveries made through exploration and discovery. It is an outward expression of inward growth and should not be considered as an end in itself. The Bible material is used because it, too, is the beautiful expression of the lesson learned, not merely that it originally came from the Bible. By linking up the biblical material learned with something tangible and vital to the child's interests we are giving him material that will recur to him frequently in the future as well as something that is full of meaning for his present, everyday life.

A little bit of study at the library will open up a wealth of nature material that can be used in the class. *This Singing World* by Untermeyer, *Silver Pennies* by Thompson, *One Hundred Best Poems for Children* by Barrows, *Poems for the Very Young Child,* and *A Child's Garden of Verse* by Stevenson are filled with lovely poems that can be used very successfully with little children. The last three mentioned in the list can be obtained at the Five and Ten Cent Store. Nature books and *Nature Magazine* can be taken from the library. Cheap copies of nature pictures can be obtained from such sources as: The Perry Pictures Company, The Art Extension Society, and Charles C. Dodgson Company. All such material enriches the class work and makes it more vital to the children.

Where it is possible, expeditions should be taken by the children. These may be excursions to the church lawn to examine an ant hill or they may be farther afield. Sometimes a whole class may find a beautiful place out of doors which forms an ideal setting for story telling. One must be quick to see possibilities and to utilize local opportunities. Parks, brooks, ponds, the church lawn, vacant lots, and back yards are suggestions.

THE teacher in a city environment must often adapt her lessons to fit her surroundings. Dandelions are better flowers to consider than purple trillium or lady slippers, and sparrows and robins better birds than scarlet tanagers or goldfinches. Use the familiar, but invest it with new meaning. The writers of the lesson leaflets have tried to choose material that many people in different environments may use. For this reason they have not been able to use much of the material that is purely local to certain places. As resourceful teachers it is our task to build on what is given to us, enriching it with other material which we may have at hand.

We learn by doing, not by hearing how to do. Therefore, purposeful activity should be the keynote of our teaching. Nature study lends itself admirably to such a program of activities. Children should use it as a basis of creating stories, plays, poems, and original illustrations. They may make window boxes for the church or to give away. They may cut slips from begonias or geraniums, root them in sand, plant them, and then share them with others. In doing this they will see one of God's plans for reproduction in the flower world; they will find what plants need, and how these needs are supplied. They will experience the joy of making discoveries and of sharing them with others.

There are unlimited resources in nature, and in showing the children that God's thoughtful, loving care is there we are giving them something that will go through life with them and invest life with new beauty and meaning. We are bringing God closer.

A Unified Financial Plan

By

I. O. Royse*

"Does My Money Help Pay for the Cross?"

I SAW the Heavenly Father today," said little four-year-old Edward as he returned home from church. His mother was perplexed at such a statement and began asking questions. It developed that the church school teacher had said on the previous Sunday that the money we give at church goes to the Heavenly Father. Little Edward decided that the deacon he saw taking up the offering on the following Sunday was the Heavenly Father.

One of the younger boys in our junior department recently brought his nickel to the principal of the department and asked: "Does my money help pay for the cross?"

Our church has a large illuminated revolving cross at the top of the spire. There is an up-keep service expense in connection with keeping the machinery and lights operating continuously. The principal had a splendid opportunity to explain that money is needed to keep the lights of the cross shining out over the city to remind others of Jesus.

It is really not necessary to give these illustrations to remind you that impressions concerning finances may be gotten in early church school work—every teacher knows how receptive the young minds are.

Under the usual church school financial plan there might be some difficulty in answering the question the junior brought up as told here, for no part of his money would go to the up-keep of the revolving cross, to the pay of the minister, to cover the coal or light bill, et cetera. His money would be used only to cover the cost of Sunday school literature, maps, incidentals of local expense, and possibly to some limited missionary activity.

When there is one general financial plan for the church and church school the teaching can be more definite and challenging for all ages, even from the four-year-old who mistakes a deacon for the Heavenly Father up to the adults.

The financial support of most churches is a difficult problem. Some contend that more money can be raised when offerings are taken in the church school, in the young people's society, in the Boy Scout meeting, in the missionary society, in morning and evening worship services, and in each organization, group, or class business meeting. A smaller, but growing larger, group believes that the financial activities of the local church should be unified, simplified, and made as businesslike as possible —and many churches have tried out such plans and have definite proof of the superiority of the plan from an income standpoint and certainly from an educational standpoint. Let's see how such a unified plan might be set up and operated.

It will be assumed that the church is well organized, has a board which meets regularly, that there are committees or departments of the church to carry on the various functions or activities. The operation of the financial system will be under a committee which functions continuously. The organization structure may be as follows:

The finance committee or department, with the chairman reporting to the president of the church board. All matters of finance will be referred to this group and handled by it. This group will include:

The financial secretary who keeps subscriber accounts and receives all incoming funds.

The treasurer or several treasurers, such as expense treasurer, missionary treasurer, building fund treasurer, et cetera.

The budget officer.

The auditor.

Others as needed.

The operation in outline should be as follows:

1. Eight to ten weeks prior to the beginning of the fiscal year, all groups which need money will be asked to submit estimated expenses for the next year.

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2. The finance committee or a budget committee will make up the proposed annual budget from these data.

3. A campaign to educate all members of the church and church school will be held during a two- to six-week period prior to the new fiscal year.

4. Carry on campaign for subscriptions.

5. Based on the subscriptions obtained and other income expected for the year the budget will, if necessary, be revised so that the new year's spendings will be kept within income—if possible and advisable.

6. During the year there should be a constant job for someone to keep working to get new subscriptions especially from new additions to the congregation, church school, et cetera.

7. Reports of receipts, spendings, and a comparison of spendings with the budget should be made to the board monthly. The congregation also should be kept informed.

This plan contemplates the budget covering the local expenses of the church, including the church school, young people's activities, Boy Scouts, Girl Scouts, et cetera, and the missionary or benevolent expenses for local and world-wide causes.

With such a plan, there is simplicity. There should be no confusion and the average member will really like it.

Each person attending regularly any activity of the church will be expected to subscribe to the general budget of the church on the one subscription card form. He will be given a set of weekly envelopes. The envelopes (and loose offering) will be taken up in church school departmental or class sessions, morning and evening worship services, young people's meetings, and so on. The individual is encouraged to turn in his offering at the first meeting he attends or the one he prefers.

The advantages of this system lie chiefly in the very strong combined appeal of the total budget which covers all the work of the church, both local and missionary; and in the simplicity of it—a child can understand it and is trained to see from the beginning that he is a supporter of the church even before becoming a member of it.

But someone will say that the educational feature of special missionary days and campaigns for money will be lost if all expenses and missionary or benevolent items are covered in a budget and the subscriptions taken once a year. We do not advocate the elimination of special days such as Home Mission Sunday and Foreign Mission Sunday. They have an educational value. If incidentally there are those who have not subscribed to the regular budget of the church as much as they are able and the cause presented is an appealing one, surely there will be no system that will restrain them from giving something extra. Conditions may even call for an appeal on the special day. Whatever is done, promises must be kept: that is, if in presenting a budget the statement is made that there will be no special offering taken during the year, then none should be taken. The better method is to plan that no strenuous campaigns be held except for emergencies or on items outside of the regular budget. This is mentioned because of the impression that younger church school and even some church members get that the church officers do not exactly live up to promises or that "the church is always asking for money."

The annual financial campaign should be an educational campaign. It is the period when the church school, the young people's societies, and the church members in general should be given an opportunity to learn the best there is to know on such subjects as:

Stewardship.
How the church is financed.
The cost of operating the church.
The place of missions in the program of the church.
The responsibility of the individual to the church.

We would not have "stewardship" apply only to money—use the word's broader meaning which includes the giving of time, talent, and one's self. Read II Corinthians 8-9. In discussing these chapters, W. C. Morro in his book *Stewardship,* says: "These chapters put the emphasis exclusively upon the creation of a Christian Spirit within the Corinthians and not upon the sum given. They contain no mention of the word money or any substitute for it, but they abound in words denoting the spiritual attitude of the givers." If "the spiritual attitude of the givers" can be properly developed, we definitely believe the "sum" will reach reasonable expectations for the group or church when the other points are also clearly covered in the publicity teaching, and preaching prior to the canvass, or the opportunity for subscribing is given in any way.

No teacher or leader in the church or church school should hesitate to cooperate in preparing the people for financially supporting the church and all of its causes. One noted pastor has written: "I came to think of stewardship as a doleful subject, one repelling people. How stupid I was! I did not know the Scriptures, I did not know the human heart, and I did not know the church's rich story of giving." Don't let yourself be "stupid" on this subject—if you do, your followers will reflect your teaching and leadership.

The climax of the "Financial," "Stewardship," or "Loyalty" campaign should be remembered. All persons possible should have a part—from the kindergarten up. Maybe the climax should be at a morning worship service. The sermon, the songs—the entire program should be prepared for the occasion. The subscription (or pledge) cards may be brought forward and deposited during a processional of all the school and church members. And an opportunity should be given for those who will, to accept Christ by "giving themselves."

More and more the development of the church depends upon educational effort—and the financing of the church cannot be omitted from our instruction. Every hand must be trained to do its part. "It isn't heavy, if we all lift"—intelligently.

The Nursery School and the Church

By William E. Kroll*

WHEN a small group of younger mothers in our community emerged one evening a few years ago from an unofficial conference all their own, with the proposal that our church building be put to a worthy use during its idle weekday mornings by utilizing it for a nursery school, I must confess that I was far from being convinced that the project was more than a feminine whim.

As the minister of the church, I knew that the trustees would willingly grant them their request for free use of the necessary space and equipment, particularly since the mothers themselves agreed to provide the funds for a specially-trained teacher. But I did not for a moment believe, howbeit I prided myself on being somewhat abreast of the times in the matter of religious education, that this proposed venture bore any relationship to that field or would contribute anything of value to our local efforts to modernize our educational work. And so I viewed it all with tolerant indifference.

Several years have now passed under the bridge, however. And there have been some conversions—in addition to my own. The period has witnessed a steady growth in the enrolment of the school from an original half dozen or so to almost twenty. It has seen the financial structure of the enterprise recover from a threatened collapse to one of solvency. And it has witnessed a rather definite change of public opinion in the community, even to the extent of encouraging the germination of the same sort of idea in one or two other churches nearby. In a word, by the test of experience, the project has established itself, at least to the degree that such opposition as there was at the outset has noticeably died down.

And it is because of the demonstrated possibilities of the thing, especially as an opportunity for the churches, that—both as a father, interested and aware of the difficulties in the task of bringing up children "in the way that they should go," and as a minister, concerned with seeing the church at large today meet the needs of the day more fully than often it is doing—I venture to set down a few personal observations and reflections on the subject.

I would characterize the nursery school idea, first of all, with that familiar, borrowed phrase which would call it "a noble experiment." In doing so I would merely recognize what the leaders of the movement would be ready to admit, that the enterprise is still in an experimental stage. Sentiment among mothers, and more noticeably among fathers, is generally not favorable to the nursery school. The belief that small, pre-school children belong at home, close to the sheltering, affectionate, and solicitous spirit of their mothers; the contention that such a school tends unduly to stimulate and excite the natures of these sensitive organisms, and to develop them prematurely; the fear of communicable diseases, so real at this suceptible age—these and kindred objections are still too deeply lodged in the minds of most parents today to allow the nursery school theory to get ahead fast in practice, so far as the general public is concerned. Likewise, the entire movement is as yet too limited in scope, too recent of origin to permit the drawing of many final conclusions.

Just how much justified the foregoing objections are actually, I do not pretend to know. Certainly it would seem that for *some* children of nervous tendencies there *is* an excitement induced by their association with a group larger than that to which they are accustomed at home; and that such excitement is hardly salutary. Likewise, it is evident that some mothers and some homes are so constituted and so equipped that they are probably able to give their children more than any such school can.

And yet, to my limited knowledge and observation, the values that obtain in any well-regulated nursery school far offset any of the objections popularly held among parents. For, *most* children do profit, I am convinced, by being separated from their mothers for so much or so little time as half of most of the days in the week. The freshness with which they return home, the ideas they bring back with them, the very benefits intrinsic in a change of surroundings themselves, are inestimable. I believe it to be a good thing for mother and child. Perhaps if all fathers could experience for a little while the home life of the minister, and so catch at first hand something of the effects upon mother and child of a too-constant association of these two, and of the incessant claims and demands of small children—perhaps then, the fathers, at least, would see in this part-time separation a wholesome relief for any mother and its consequent wholesome reaction upon the child.

Even though the nursery school were nothing more than a play group, its benefits would pile up so high as to make objections to it small by comparison. But, as a few persons in one community at least have come to see, the nursery school is much more than just a glorified play group. It is a *school*. And, in theory at least, it deserves to be ranked with that movement of progressive schools today, groping its way courageously away from the older, and so often fruitless, methods of our conventional school systems, and toward something much more worthy of the name "education." For it embodies in it that essential quality of all true education, be it religious or otherwise: *the pupil rather than any subject matter is its center.* And it is because of this fact, because of these ideals of the nursery school movement and their relationship to the ideals of the more modern religious education that I believe the doors of opportunity for the church are here standing wide open.

When we consider the meaning of religious education itself, we find another value in the church nursery school. We need not enter here into the dispute as to whether religious education means to teach the Bible or to build Christian character. The full truth is not to be found in one *or* the other approach; it lies in a "both-and" philosophy. Bible study *and* character forming must be woven together if the results are to be fully religious. However, the point at which these several viewpoints in the matter are coming to find more and more a common ground is that of the fundamental importance of giving the child a right start *at the beginning of his life.* It is an acceptance of the psychological fact that the habits and attitudes upon which

(Continued on page 36)

*Minister, Arlington Avenue Presbyterian Church, East Orange, New Jersey.

The Story of a One-Room Church

II. The Children's Program

By Marie Newman*

AS LONG as the children in our community attended school across the road from our little church, in a building similar to our church building, our program seemed to be entirely adequate. But one day six years ago the little school house was closed, the windows boarded up, and the sound of happy, playing children on weekdays ceased. Instead, a school bus began to make its journey along our roads, picking up our children, and taking them to a large consolidated school building in the nearest town. There they had a beautiful building, the best of equipment, and a fully graded and up-to-date program.

Then it was that some of us knew that, with our children entering into new environments and into new ways of living, our church must re-think its program if it was to have a satisfying and meaningful place in the lives of our children.

We were conscious, too, that there was a constant change in our whole community with this shift in the school policy. It brought us closer to town and seemed to push back our mental and social horizons. The radio and the movie, in addition to the extra-curricular activities of school, all came quite suddenly to have a commanding place in the attention of our people.

Fortunately for our church, about the time of this change in the community life of our children, we were able to secure a former school teacher, well trained in the methods of children's work, to become superintendent of all of our children's work. Although she was asked to work under the educational committee of the church, recommendations for new teachers and changes in programs and policies came from her. Then there were a number of us who labored very closely with her in her work, backing her up and sharing responsibilities wherever possible.

While some of the things I am reporting in this article had their initial foundations laid ten or more years ago, the majority of the task of rebuilding our program for children has been carried on during the past six years. The steps which we have taken in this field of our work, though they were taken simultaneously rather than chronologically, are described briefly in the remainder of this article.

Foundations for Our Children's Program

We felt that in rebuilding our program for children, there was a need for a statement of principles which might be sort of a Magna Charta. We had a number of meetings, we read books, we consulted experts before we finally agreed upon it. To the reader, this statement may seem obvious and very simple, but it has had a far-reaching effect on our people. We printed it, talked it—yes, almost sang it. The statement is as follows:

1. Our program for children must reach out beyond the walls of our church building, and carry over into the daily lives of our children.

2. Our church building must be so blocked off that the work with our children can be true to the graded principle. (It must be remembered that we have just one room. A picture of how the space is now proportioned to the various groups appeared in my first article in the February issue of the *Journal.*)

3. We must procure tables and chairs which will be physically comfortable for our children.

4. We must have a program fitted to the needs of children. Also, since we have only one room, and since our children stay for church worship, the whole program must be planned with the children in mind.

5. The leaders for our children must be at least as well trained as are their public school teachers.

As will be seen, the rebuilding of our work with children has been in line with this statement of principles—it has been the blue print of our building process.

Providing Trained Leaders

Although last in our platform, the training of leaders has been constantly in our attention. Year after year we have sent our leaders to camps, schools, and conventions. At the present time all of our teachers are present or former public school teachers. We are proud of all of them.

Of course, it was necessary at times to let some teachers go. One incident had to do with an experience in connection with our graded lessons. A teacher refused to let the children take their quarterlies home and study their lessons there, for the reason that they seemed to have less interest in the lesson on Sunday. Rather than change, this teacher resigned. There were no hard feelings in this or in several other cases where resignations seemed best.

The superintendent of our children's work has regular meetings of the children's workers for training and planning purposes. It is, after all, much easier to get together for such matters out here, since we are all so close together and our social calendars are not so full as those of city people.

At the present time, our superintendent reports that she has a trained person in mind to take the place of every teacher in the division at present. She has found that it is not wise to wait to enlist a teacher for a class until a resignation is presented.

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Providing Better Equipment

It was soon evident that we could do little with the kind of program we had in mind until we made some changes in our equipment and physical surroundings. Our first step was to re-allot space in our room to the various groups and to face up to the whole question of needed equipment. At this point, the young people of the church had a big share, for the high school boys offered to make the needed equipment in their manual training classes.

We now have small chairs of two sizes and a table for each of the children's groups. Plans are now under way to have the boys make several bookcases for us and foot rests on the adult pews so as to make children comfortable while they sit in the regular pews for the worship service of the church school and church.

Building the Program

There is not sufficient space to relate all the difficulties we experienced in building a graded program. Only the reader who has worked in a one-room, rural church can fully realize our task. It has been a slow process, but we feel that we have been able to take at least a few steps toward our goal.

1. *Applying the graded principle.* It took a great deal of experimentation to get our children graded. Obviously, we cannot have a class for each age in the division. Some years we may have two in the nursery class and other years as many as ten. In our school, the entire family attends and tiny babies are brought so provision must be made for them.

To give the reader an idea of how our children are grouped, let me say that this year we have a nursery class, a first-year kindergarten, first-year primary, first- and third-year juniors. Next year we shall have a nursery class, a kindergarten class, second-year primary, and second-year junior. Out of experience, we have learned that, in our case, two or three children in a class tends to meet the needs of the children more adequately than could be done through combining ages so as to have larger classes.

2. *The choice of lesson courses.* Perhaps it would seem from this report of our plans for grading that we should use the group-graded lesson materials. We have tried them, but our children's workers and our whole educational committee feel that the closely graded materials suit our needs better.

3. *Other elements in our program.* The children's division play, worship, and service phases of the program are not as yet adequately developed. We do play with our children some. There is an annual Hallowe'en party to which the children look forward. Then, too, the children play together at the general Sunday school social festivals —the picnic, mid-summer community night, fall rally party, and the rabbit hunt for our Orphans' Home Thanksgiving dinner. We realize that rural children need more play privileges planned through the church and we are very conscious of our responsibility to face this need.

Our children must worship with the whole school in the general church school worship program. However, we try to plan the worship with the children in mind and make special provision for them whenever possible. It is not an easy task, and our children show a lack of interest during the worship periods. This is another unsolved problem.

The service program is perhaps the strongest of these three. Our service activities grow out of our lesson-period experiences. One Sunday a couple of years ago the second-year primaries had discussed making the day happier for those who were ill. One little girl's brother was in the hospital, so each child made a portion of a scrapbook for him that week. Another phase in our service program comes in the policy recently developed by our leaders—that participation in any part of the church's program is a service to the school, not a performance.

The Children's Day program last year was a program in which each episode was worked out by each class group, showing what they had learned about Jesus' friendship for children. The beginners and first-year primaries showed how even the flowers awakened with the sun to help God make people happy and friendly, while the juniors dramatized a Bible story which showed what qualities Jesus wants us to have in our lives.

The Promotion Day program was built around pictures the children had used and together they developed the theme, "Growing like Christ." The beginners presented the idea of friendliness by use of the picture "Can't You Talk?" and the song "Friends." A tiny child shared with all of us what he knew about the picture. The first-year primaries developed the idea of obedience by telling us the story of the boy Samuel and using that picture. The third-year primaries used the picture "The Sermon on the Mount" and with it told how Jesus understood and helped all people. The second-year juniors used "The Good Shepherd" to tell us that those who love grow like Jesus. Then the children each received a small copy of the picture presented by their age group instead of any sort of promotion card.

The church school worship program on the Sunday before Christmas is another time in which the children render service to others. A year or so ago a primary child said, after watching a Christmas program, "I wish we could do the Mary and Joseph story sometime for everybody." So this year the children's division pantomimed the Christmas story. Three nursery boys were the shepherds, some primary girls and boys were the angels and wisemen, a first-year junior boy and girl were Mary and Joseph, and the rest of the juniors sang the Christmas carols and sat in the choir. The Christmas story was never more beautifully or quietly done—some adults may have thought of the cuteness of the wee actors, but most of us felt the beauty of the Christmas story anew as our children interpreted it for us.

Working With the Parents

The last step in our work with children, which I am reporting in this article, has to do with our work with parents. We have thought a great deal about it. Being in a one-room school, we can share many things with the parents. In fact, our parents are well acquainted with all their children's work and are favorable to it. Two things in particular are being planned: one is the circulation of a library on child nature and psychology; the other is to have a series of mothers' meetings during February and March on various aspects of child guidance.

In conclusion, I wish to say that none of the steps discussed have been taken completely. We are still in the process of taking all of them. But we are happy over the progress which has been made.

In her third article, Mrs. Newman will describe the young people's program of Zion Church.

The Christian Education Caravan

By Richard Hoiland

ONE of the most fundamental problems confronting any national denominational agency in the field of religious education has to do with the business of organizing its supervisory program to the best advantage. That is, in what way or ways can the denominational headquarters staff make its largest and most useful contribution to the local church?

For nearly two years the Department of Christian Education of The American Baptist Publication Society has been experimenting with what has been called the Christian Education Caravan. On the assumption that there is nothing new under the sun, no claim is advanced as to the originality of the plan. No doubt the same principle has been worked out before under a different name and perhaps with different variations as to set-up. In its present form, however, it is an entirely new experiment among the churches of the Northern Baptist Convention. Thus far the plan has been received with considerable enthusiasm from the field and seems to provide a most effective means for reaching a large number of local church leaders.

Speed the day when every church school leader will be appointed only upon the basis of definite qualifications, including leadership training courses. An immediate and pressing problem is to reach ten times the number being touched by leadership training with a brief, popular, practically helpful program which will inspire and lead them into the more thorough types of training. The Christian Education Caravan is a definite method for doing this. Though brief, its approach is soundly educational. It uses conferences, discussion, exhibits, and a preceding brief self-survey. The plan is worthy of wide use.

The purpose of the Christian Education Caravan is to reach every Baptist church in a given area in the interests of the total church school program. This is accomplished by setting up a series of one-day conferences in certain centrally located communities to which all churches contiguous to the selected centers are invited. Mass meetings are taboo. In fact each church is urged to send a delegated body of leaders. To this end credential cards, with a place for the signature of the pastor or Sunday church school superintendent, have been provided. The conferences are intended primarily for pastors, Sunday school superintendents, officers, teachers and other leaders in the educational work of the church.

At least thirty days before the Caravan starts out a printed questionnaire is sent to every church in the area to be visited. This questionnaire is filled out generally by the pastor or the superintendent of the Sunday church school. It is intended to give the members of the Caravan a fairly complete picture of what is taking place educationally in the various churches represented at the conferences. It indicates how a particular church is organized for its educational work, what lesson materials are being used, the type and adequacy of its equipment, the basis for grading, if any, the extent to which leadership training is being provided, and other matters pertinent to the program of Christian education in a local church.

The personnel of the Caravan usually is made up of three members of the national denominational field staff plus the state director of Christian education for the particular area visited. In addition to the staff members, the headquarters agency also provides a vast amount of materials for use on the Caravan. A set of forty very attractive posters (22x28) depicting practically all materials now available through the denominational press is displayed at each of the conferences. Samples of all uniform, graded, and elective courses of study as well as story papers, magazines, and strictly promotional materials are carried along for exhibit or display purposes. Thousands of pieces of literature are taken along solely for purposes of free distribution. In short, a delegate in attendance at the Baptist Christian Education Caravan conferences can both see and inspect first hand any or all of the curriculum materials now being put out by his denomination. This is one of the primary objectives of the Caravan.

The daily schedule begins at 10:30 in the morning with a conference for pastors. The aim of this conference is to invite a free discussion of the problems which are basic to the ministers' relationship to the total program of Christian education. The discussion is based entirely upon the questions and problems which the pastors themselves raise. Opportunity is given also for the sharing of such practices as have worked out successfully in the various churches represented. The members of the Caravan serve as resource leaders.

The afternoon is divided into three periods. Following a fifteen minute devotional session, which begins at two o'clock, everyone is directed to one of three age-group conferences. Those interested in children's work meet together in one part of the church, teachers and leaders of young people go to another, and those working in the adult department to still another section of the building. A fifty minute period is given to a consideration of such problems as come to the surface in these age-group conferences. Leadership is provided by the members of the Caravan.

At the close of the age-group conferences, everyone returns to the general assembly room for a tour and inspection of the posters. The posters are displayed conspicuously on the walls of the assembly room. The three headquarters representatives on the Caravan alternate in presenting the posters and in explaining or interpreting the various materials displayed. This has proved to be one of the most interesting and fruitful features of the program.

Following the tour of the posters everyone is invited to select one of three interest-group conferences as follows: (1) leadership training; (2) missionary and social education (3) weekday and vacation church school. These conferences continue for fifty minutes and bring the afternoon session to a close. Ample time is provided between the closing of the afternoon session and the opening of the evening session for inspecting the various sample and free materials which are displayed on large tables around the assembly room.

The evening session begins at seven-thirty with another fifteen minute devotional service after which the final series of three conferences are held. These conferences

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deal with: (1) worship; (2) parent education; and (3) the young people's society. By nine o'clock the program for the day is completed and all that remains to be done is to pack up the materials in preparation for an early start to the next location on the following morning.

The members of the Caravan as well as all the materials and posters are transported from place to place by means of two automobiles. The cars are provided by the state entertaining the Caravan. Without the automobiles it would be impossible to work on such a close schedule.

It will be observed that the daily program makes no provision for speeches. On the contrary, each session is spent in an earnest effort to discuss cooperatively the very practical problems with which the group itself is vitally concerned. That local pastors and church school leaders are appreciative of this approach as over against the set address type of "conference" has been established over and over again during the past two years. On several occasions pastors and others have approached members of the Caravan with some such statement as this: "If we had only known how practical these conferences were going to be we could have brought twice as many along."

The effectiveness of the Caravan in actually reaching the educational leadership in the local church may be estimated by a brief summary of the Caravan tour in Ohio. During the ten days spent in the State the Caravan reached representatives of 156 churches. There were registered for the various conferences 112 pastors, 41 general superintendents, 144 departmental superintendents, 361 church school teachers, 160 officers in the young people's society, 35 members of the state committee on Christian education, and a large number of others holding various offices in connection with the church program.

The greatest obstacle to the success of the Christian Education Caravan is that of adequately promoting the idea in the local church. Because it is new and because it does represent something different from the traditional approach it is difficult to get the idea across through the normal promotional channels. The Caravan has sold itself completely to every community visited and the problem now is how to make its purposes and character sufficiently clear to a larger number of those who normally should be interested and who ought to attend the conferences.

New Challenges for Old

THE three camp sites of the International Council are clothed in the garb of winter at present, and their beauty calls to us. Snow and the whistle of winter winds always challenge us. But these camps lie restless, waiting for the adornment of summer and camp. Summer, too, has its challenges from the vitality of nature and the invigoration of cool dawning winds. The seasons do that very thing to us, they make us want new challenges for old.

Our world with all of its unfinished tasks places the same imperatives upon us. Even sometimes against our wills, we must face new challenges for old or we cannot keep abreast with the times and with our responsibilities.

For this reason the International Council of Religious Education is planning still larger programs for wide-awake young people and for progressive adult leaders in all fields of the church's work. Here is some information about the dates and programs of these summer enterprises.

The Camps

The dates for the six International Council Camps for this summer are as follows:

Geneva Glen, Colorado
Girls' Camp—July 30-August 11
Boys' Camp—August 13-25

Lake Geneva, Wisconsin
Girls' Camp—August 6-18
Boys' Camp—August 20-September 1

Lake Winnipesaukee, New Hampshire
Girls' Camp—August 6-18
Boys' Camp—August 20-September 1

Plans are being made for a new and more comprehensive curriculum. The courses of study include a series of survey courses in the first period and a group of methods courses in the second period.

Special emphasis, this summer, is to be given to leisure-time education. There will also be much attention paid to personality adjustment, to home programs, and to training leaders in various aspects of Christian work.

Local churches and councils should plan now to have a good representation of their young people in these camps.

The Schools

Lake Geneva, Wisconsin

There will be three schools at Lake Geneva this summer. They are as follows:

Laboratory School for Children's Workers—July 16-July 27.
School for County and City Council Workers—July 16-21.
School for Local Church Workers—July 22-27.

An outstanding program is being prepared for each of these enterprises. They should make a great contribution to the cause of religious education in the Middle West.

Lake Winnipesaukee, New Hampshire

This school will be held July 23-August 3. A large variety of standard courses and a number of advanced courses will be included in the curriculum. In addition, plans are under way for a demonstration school for kindergarten, primary, and junior children. The summer school of the Connecticut Council of Religious Education is joining in this school. With both agencies pooling their resources, it should be one of the leading summer schools in the East. It will offer unusual training opportunities to all kinds of workers in the field of Christian education.

We Celebrate Palm Sunday

By Vera Campbell Darr*

IT all began with the discovery of a brief note on the Hymn for Palm Sunday in the back of an old Latin hymnal. There was this brief note on Theodulphus: "Theodulph was probably of German blood, but is said to have been born in Italy or Spain. He was Bishop of Orleans in France, and died there in the year 821." Then followed this note on the hymn itself: "This hymn is said to have been composed at Metz, others say Angers, in prison, and sung from the dungeon window, as the Emperor Louis was passing to the Cathedral, on Palm Sunday. The good Bishop was at once set free."

This was sufficiently stimulating to the imagination to suggest possibilities of dramatization. Consequently before the following Palm Sunday, a group of boys in the junior department familiarized themselves with the hymn and arranged in the junior room what they felt to be an appropriate setting for this dramatization—a wall with a high window to suggest the monastery at Angers. After the preliminary service of worship on Palm Sunday morning, during which the story about the probable circumstances surrounding the writing of Theodulph's hymn was told, two soldiers took their places below this window and began discussing Theodulph's supposed connection with the conspiracy of Bernard—a false accusation which had led to his arrest and imprisonment. After a moment Theodulph appeared at the window above them and began to read the lesson for Palm Sunday: "They took branches of palm trees, and went forth to meet Him, and cried, 'Hosanna: blessed is the King of Israel that cometh in the name of the Lord.'" He then went on to hum a little tune and proceeded to sing, "All glory, laud and honor, to Thee, Redeemer, King."

At this moment a bugle sounded outside and a herald entered, followed by the Emperor and his courtiers on their way to the Palm Sunday service. As Theodulph continued his singing, the Emperor motioned to his courtiers to pause—they all listened attentively as Theodulph concluded his song. After a word to his chief courtier, the Emperor addressed the soldiers: "So beautiful a singer must not remain in prison. Let him go free. He shall be restored to a place of honor in my court."

The soldiers then escorted Theodulph out of prison to march beside the Emperor as the procession proceeded toward the Cathedral. The entire junior department then joined them in singing:

"All glory, laud and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring!
The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before Thee we present."

The next year, early in February, a group of boys expressed their eagerness to attempt a dramatization of some

Junior Boys Made the Scenery

sort, but preferred something other than a Bible story. The idea of taking the Palm Sunday hymn and trying to develop a more adequate presentation of the probable events connected with the writing of it than the boys had achieved the previous year appealed to them. They began to find out all they could about Charlemagne—he was someone they had heard of before, and the discovery that Theodulph had been an honored member of his court made the writer of the Palm Sunday hymn begin to seem like a real flesh-and-blood person. Then they began to investigate the legends that had grown up around Theodulph and attempted to differentiate between what was probably legendary and what was historical. After many interesting sessions together, they asked a friend of their teacher who had had a great deal more experience in writing than any of them had had, to help them organize their material into a play.

After they had learned their parts and had planned their costumes, the matter of adequate scenery and stage-settings made them feel that the main auditorium of the church school would be better than their own smaller junior room.

They then decided that the use of a larger place would make an admirable opportunity for them to ask the junior high department to worship with the junior department. The class, therefore, sent its representative to confer with the junior high department, to ask if they would care to plan for a union service of worship of the two departments. They thought the plan an excellent one, and one of the junior high girls led the service of worship on Palm Sunday morning.

When the decision was reached to use the auditorium for the service one rather serious problem presented itself. A large adult class met in an adjoining room, and they would certainly be disturbed by so large a group meeting in the auditorium. The boys spent almost one entire class period trying to decide whether they should ask the Community Class if they would be willing to meet in the junior room for that one morning, or ask them to unite with the junior and junior high departments for their service. As

*Claremont, California.

a result of their discussion, which ended in a decision in favor of the latter alternative, the boys formulated their invitation. At the close of the session, the boy who was to take the part of Theodulph in the play presented to the President of the adult class the following letter:

To the Community Class—

The sixth grade boys are giving a dramatization of the writing of the Palm Sunday Hymn by Bishop Theodulph of Orleans. This will be in the auditorium at 9:45 Palm Sunday morning. The junior and junior high departments will be worshiping together, and we invite you to join us.

The following Sunday morning the acceptance of the Community Class arrived. It seemed only courteous to ask them to have some definite share in the service of worship. As the President of the class is an extremely able teacher of Latin in a nearby Boys' School, he was asked to read the hymn in Latin so that the assembled group might hear it in the tongue in which Theodulph had first sung it in that first century after the first Palm Sunday.

At the conclusion of the service of worship on Palm Sunday morning, the leader from the junior high department called on the President of the Community Class to read "In Ramis Palmarum." Everyone sat spell-bound as he read, most impressively:

Gloria, laus et honor tibi sit, rex Christe redemptor,
Cui puerile decus promsit Hosanna pium.
Israel tu rex, Davidis et inclyta proles,
Nomine qui in Domini, rex benedicite, venis.
Coetus in excelsis te laudat coelicus omnis
Et mortalis homo, cuncta creata simul.
Plebs Hebraea tibi cum palmis obvia venit:
Cum prece, voto, hymnis adsumus ecce tibi.
Hi tibi passuro solvebant munia laudis,
Nos tibi regnanti pangimus ecce melos.
Hi placuere tibi; placeat devotio nostra,
Rex pie, rex clemens, cui bona cuncta placent.
Gloria, laus et honor tibi sit, rex Christe redemptor,
Cui puerile decus promsit Hosanna pium.

The play then followed. At the conclusion, as Theodulph, the King, and his courtiers returned to the stage, the entire gathering rose to join them in singing in its entirety Theodulph's Hymn for Palm Sunday. The service closed with the pastor's prayer that we might be as ready to *live* our loyalty to Christ as was Theodulph in his generation.

Bishop Theodulph

Scene I

Time: Ninth Century
Place: Court of Louis the Pious, new ruler of Charlemagne's empire
Characters:
Louis the King
Theodulph, Bishop of Orleans and chief advisor of the King
Messenger from Italy
Two Soldiers
Two Couriers
Herald

(As the scene opens, the Courtiers stroll onto the stage, talking to each other.)

First Courtier: At last the funeral rites are over, and His Majesty King Charles has been laid to rest.

Second Courtier: Peace be to his bones, he was a great emporer.

First Courtier: I wonder if His Majesty King Louis will be as great?

Second Courtier: These words must not be spread abroad, but it is rumored that Louis's reign will be weak. He hasn't the ability that King Charles had.

First Courtier: Even now it is said that Bernard, in Italy, is planning to revolt and seize the power for himself.

(A bugle sounds)

Second Courtier: Hark! The King is coming.

(A Herald enters, followed by the King, Theodulph, and Two Soldiers. The King sits on his throne, and Theodulph sits at his right hand.)

Louis: I know in what great favor you stood with Charles, Theodulph. I am sure that it was well deserved. Your learning is known to me, and I hope you will prove as valuable a man to me as you were to him.

Theodulph: Nothing could please me more, your Majesty. I will endeavor to be as faithful to you as I was to him.

Louis: I wish you to see to the education of all the children here at court. This is a very important matter.

(He is interrupted by a trumpet which is heard outside. A Messenger rushes in, breathless, and kneels before the King.)

Messenger: Your Majesty, I bring news from Italy.

Louis: What news? Speak, I pray you.

Messenger: I bring bad news, your Highness. Bernard, your nephew, has gathered a large band of followers, and intends to seize your kingdom for himself.

Louis: He shall be conquered. No one shall revolt while I am King.

Messenger: Your Majesty, there is yet another thing.

Louis: Speak.

Messenger: Theodulph is a friend of Bernard's, and it is said that he is an accomplice in this revolt.

Theodulph: I am innocent, Your Majesty. I swear it.

Louis: Silence! He shall be imprisoned immediately.

Messenger: Pardon, your Majesty, but Theodulph is a Bishop, and therefore not subject to civil law.

Louis: He shall be banished to the monastery at Angers. *(To the soldiers)* Seize him. Take him immediately to the monastery. *(To* Theodulph) Go, you base traitor. If ever you leave the monastery, you will be killed at the hands of my men. Begone!

(The Soldiers seize him and drag him out. He says no word,—but appears to bear his lot with courage. The King still stands in an attitude of outraged dismissal as the scene closes.)

Scene II

Time: Ninth Century
Place: Just outside the monastery at Angers.

(After a flourish of the trumpet, the King enters, preceded by a Herald, and followed by two courtiers, a Messenger, and Two Soldiers.)

King: Here is the monastery, to which we come each year on Palm Sunday.

(Theodulph *begins to sing.)*

Hark! Listen!

(Theodulph *continues his hymn, very softly at first, then gradually louder after the* King *has finished speaking. The* King *and his train listen attentively.)*

King: Who is this man? Bring him to me. I wish to speak to him.

(The Two Soldiers stand at attention as a salute to the King, *and then depart. They return immediately from the monastery with* Theodulph.)

King: Theodulph! So it is you. The hymn you sang was strangely beautiful to me. I have never heard it before. Where did it come from?

Theodulphs Your Majesty, it is of my own composition. I wrote it a few weeks ago for the Palm Sunday service here in the monastery.

King: Such a hymn is worthy of recognition. I hereby free you, Theodulph, and summon you again to my service. Will you come?

Theodulph: The King has commanded it. I obey with pleasure.

King: Come then. *(Puts his arm around* Theodulph.)

Theodulph: Henceforth, as always, it will be my greatest joy to obey my King, and to do the will of God.

(They exit together, followed by the Courtiers, Soldiers, Messenger, *and* Herald.)

Another Group Planned the Costumes

What Are the Facts?

IN what ways and to what extent does the use of alcohol affect community health? How far reaching has the problem of community health become as a result of the use of alcohol?

"Our communities should have regular reports concerning the facts about the alcohol situation. This would be worth more than all the news stories, largely of arrests and confiscations for transgression of the law, usually published in the daily press, or quoted by partisans of one or another policy of action," says Adolf Meyer, M. D., Psychiatrist-in-Chief at Johns Hopkins Hospital, Baltimore, Maryland, in his chapter on "Alcohol as a Psychiatric Problem," in *Alcohol and Man.*

Alcohol and Mortality

In a number of papers which Dr. Rudolf Bandel, Chief School Physician of Nürnberg, Germany, has written, he has been interested primarily in discovering just how the percentage of mortality of males exceeds that of females. Because he has carried on this study with respect to a number of countries, among them, Germany, Bavaria, and Switzerland, and has taken into account periods of time including eras of both restricted and unrestricted consumption of alcoholic beverage, his findings are noteworthy. He disagrees vehemently with his critics who contend that the more rapid improvement in the mortality of males is a result of such things as social insurance, better industrial hygiene, shorter hours, and fairer wages. To disprove such statements, he brings forth statistics for the pre-war period. "With every rise or fall of the curve for beer consumption," says Bandel, "the excess of the mortality of males over that of females rose or fell."

As a result of a study of the number of deaths in England and Wales during the period from 1911 to 1928, due either directly to alcoholism or to diseases or conditions brought on by alcoholism, Sir George Newman discovered a marked reduction in such deaths during these years. He believes that such reductions were the direct result of the decrease in the consumption of alcoholic beverages in England and Wales during these years, due to measures which controlled the liquor trade.

The conclusions of these two men are substantiated by the findings of a third man in Paris—Dr. Jacques Bertillon, who discovered that in occupations where there was a close association with alcohol, the mortality in such occupations was from 29 to 49 per cent higher than for all occupied males in the city during 1907 and 1908. His statistics are given in the chart which follows:

Number of Deaths From or Connected With Alcoholism in England and Wales from 1911 to 1928

Year	*Deaths*
1928	863
1926	499
1924	542
1922	621
1920	719
1918	388
1916	1,200
1914	2,191
1912	1,894

Alcohol and Mental Disease

The results of a study by Pollock and Brown, as reported in *Mental Hygiene,* 1929, Volume 13, indicate that in recent years "admissions to hospitals for mental disease have been more prevalent in the states of the United States that were 'wet' before prohibition than in the 'dry' states."

The Workers' Conference

PROBABLY most March workers' conferences will be given largely to a discussion of the effectiveness of the pre-Easter program which is in progress. This meeting should, however, also provide opportunity for consideration of ways and means of welding the results of the Easter emphasis into the steadily on-going program of the church school. Some time should also be given for the spiritual enrichment of your teachers and officers as they enter into the Easter season.

1. Devotional Service

Boddy, "The Immortal Hope"

2. Easter Plans

The entire group should know something of the plans of other departments in the church school, therefore, it would be time well spent to have brief reports of the progress which is being made in the various projects and emphases which are being carried out. Perhaps some of the articles in this issue will suggest still further plans.

Scotford, "Leading Children to Love the Church"
Darr, "We Celebrate Palm Sunday"
Cummings, "A Great Bell Ringing"

3. The Cooperative Emphasis

Recent issues of the *Journal* have carried announcements of the 1934-35 interdenominational emphasis on "Christ in the Life of the Home." Such an emphasis in your church might be a logical and effective undertaking growing out of the Easter observance.

"The Local Church and the Emphasis"

4. The New Quarter

Your teachers should be thinking of their lessons for the new quarter. Some of the courses for little children will be centered about a study of God as revealed through nature; others, for older pupils, will deal with the important theme of loyalty to the church. Two articles in this issue have been prepared especially to give guidance to those who will be teaching those lessons.

Scotford, "Leading Children to Love the Church"
Rice, "Through Nature to God"

5. Administrative Matters

Any church which does not now have a unified financial system should not fail to give careful thought to this matter. The report of what one church has found successful should be suggestive.

Royse, "A Unified Financial Plan"

Perhaps there is no more important and difficult problem in church school work than that of securing and training leaders. Are you carrying out some definite program for meeting that problem in your church?

Stevens, "Securing and Training Leaders"

Leading Children to Love the Church

(Continued from page 7)

men and women come to church Sunday by Sunday? Because deep in their hearts there lies the desire to become better than they really are, and a yearning for the help of God. Despite its deficiencies, the church still serves as a beacon-light toward moral endeavor. It lifts multitudes of human lives above the common-place, it focuses our endeavors on worthy ends, it gives life a sweeter tone. Much of this may be beyond the comprehension of the junior child, and yet in his own life he has felt the stirring of worthy ambitions, and he knows the need of ways of expressing them. The skillful teacher will relate the loftier yearnings of his pupils with the on-going life of the church. As the years go by there will probably be no phase of our teaching which will show a more permanent result than that which links the child to the church.

A Great Bell Ringing

A Religious Dramatization on the Resurrection Theme

By WILLIAM GEORGE CUMMINGS*

Characters

A MAN — THE KING'S MESSENGER
A WOMAN — THE WANDERER
A BOY

Episode One

SCENE: A MAN, A WOMAN, *and* A BOY, *darkly dressed as peasants, are discovered working in a field. At Right Center the* BOY *holds up a wooden measure, into which the* WOMAN *(who has a bright red flower in her hair) pours seed from a sack. At back of scene the* MAN, *with a pouch slung before him from a strap around his neck, tramps slowly back and forth with a swinging stride, dipping his hand into the pouch and swinging his arm in the wide gestures of one who sows seed. To create the illusion of space beyond the stage, the* MAN *may pass into the wings Right and Left as he strides back and forth; but he must not be absent from view for long, because both the continuity of his action and the unity of the group of figures must be maintained.*

WOMAN *(chanting)*:

All I have in the world are these—
My man, my son,
And a few white geese.

BOY: Are you singing about us, Mother?

WOMAN: *(nodding to him and chanting on)*:

A little house in a little bower,
And a tiny patch of the bright red flower.

BOY: You love the red flowers, don't you, Mother?

WOMAN: *(as before)*: Sorrow and travail,
Trouble and woe!
These are what Woman
Is born to know.

BOY: Don't say sad things, Mother.

WOMAN: *(as before)*: Only the Death can bring us peace,
Only the Death can bring release.
Peace! Peace! Peace! Peace!

BOY: *(regarding her intently)*: What is peace, Mother?

WOMAN: It is a bright silver coin. As long as you hold it in your hand you need know no fears. It is a shining jewel. If you carry it in your breast it keeps you all quiet and warm. It is a white dove at rest upon its nest, and content in that place.

BOY: You talk about content, Mother, and you talk about fears. I have no fears, but I am not content.

WOMAN *(anxiously)*: Are you not content, Son? What is it you need?

BOY: I need freedom, Mother. I want to smell the sea. I want to sail on it in a white-winged ship. I want to go up to the high mountains that rear against the sky like stallions. There are rivers that flow through dark forests, down to the sea, Mother. And in the forests strange beasts move stealthily, sleek and cruel, with flaming eyes. There are strange serpents there —serpents coiled in rings of beauty and death. There are flowers, too—more wonderful than your red flower, Mother. And there are birds more marvelous than the white dove of which you speak. Then, beyond the forests and beyond the sea, there are great cities where men are rich, where huge palaces lift golden towers to the clouds, and where a thousand delights may be had for the winning. I want all these things, Mother. I want to be free.

WOMAN *(going to him and putting her arm around him)*: Hush, my son! You are too young. It is dangerous to be free.

MAN *(coming down to refill his pouch with seed, and talking, not to the* WOMAN *and the* BOY, *but into space, as if talking to himself)*: One cries for peace, the other for freedom. But I know that both peace and freedom are dreams. There is nothing real but toil. For fifty years I have labored in these fields—labored to live—ever since I can remember. Often I have heard people wishing for peace, but there is no peace. And many have gone out from this place, adventuring into the world. Some have never come back. But some have returned, broken men, to labor again in these same fields, till they died. More than once I have been able to hide a piece of gold in my house—once I had two pieces; but always something has come to rob me of it—famine or sickness or the needs of our master, the King. There was a time when I, too, dreamed of peace and freedom, but I have never found any release from my labor.

(Affected differently by his words, the others turn away. The WOMAN *turns to the sacks and refills the* MAN'S *empty pouch. The* BOY *throws stones at a target off-stage. But he turns from this occupation presently, goes back to the sacks, and twirls the empty measure.)*

(THE KING'S MESSENGER *enters Right. He is gorgeously attired, to symbolize all the pomp and circumstance that he represents. His manner is proud and domineering, and he delivers his message in a cold, supercilious voice. The others stand in a group and listen as he reads his proclamation.)*

KING'S MESSENGER: Be it known to all the loyal subjects of the king that the realm is threatened with war from without. In this crisis His Majesty commands that all loyal subjects give their utmost aid in furnishing the king with the sinews of war. For the defense of the realm, a large army must be recruited. This will take many men away from labor in the fields. But there must be no shortage of food. Consequently, those who remain to till the soil must work with increased diligence, that the crops may be larger and better than ever before. The king commands that every man who remains on the land shall take due measures to insure the yield of his fields, that the requirements of His Majesty may be properly met, that the army may be fed, that the people may not suffer, and that the war may be prosecuted to a glorious and successful victory. Such is His Majesty's pleasure. God save the king.

(He approaches the MAN.*)* I am glad to find you at your sowing, my man. The king will require all the grain your fields can produce. Put every rood of your land to seed, and make the harvest sure.

(Stepping across to the WOMAN, *he plucks the red flower from her hair, and casts it on the ground.)* This is no time for flowers, woman. *(Exit)*

(The others watch him as he departs.)

MAN: It is as I have said—there is no peace. Only toil—more toil.

BOY: I wish I could go to the war.

WOMAN *(anxiously)*: Hush! Hush! You are too young. *(She picks up the red flower and puts it into the bosom of her dress.)*

BOY: *(touching the blossom)*: It's crushed, Mother. Why do you love the red flower so much?

WOMAN *(stooping and putting arm about him)*: It is the flower of love, my son.

(THE WANDERER *enters at Left. He is ascetic in appearance, his bearing is mild, and he is clad in a simple, gray woolen robe.)*

WANDERER: Blessing rest upon you all.

WOMAN: Blessing be with you.

(The MAN *turns from his labor and comes down stage.)*

WANDERER: Again it is the time of sowing.

MAN: Yes. The beginning of travail for the land, and for the men who tend the land.

WANDERER: Aye. If the land be properly tended, all will be well, and the harvest will be good.

MAN: The harvest will be good if the seed is good.

WANDERER: The seed is the seed, and cannot be improved. But the land can always be improved, until it meets every need of the good seed. One day, not very long ago, as I wandered by the sea, I saw a great throng of people gathered, and in the midst of them a Man sat, talking to the people in parables. "Behold," he said, "a sower went forth to sow. And as he sowed, some seeds fell by the wayside, and the birds came and devoured them. And others fell upon rocky places, where they had but little earth, and soon they sprang up; but when the sun rose it scorched them, and because they had no root, they withered away. Still others fell among thorns, and the thorns grew up and choked them. But much of the seed fell upon good ground, and yielded fruit, some a hundredfold, some sixty, some thirty."

MAN: That is all true. True indeed. I have seen it happen myself.

WANDERER: No doubt you have.

WOMAN: But you say this thing was spoken as a parable. What is the inner meaning of this story of the sowing?

WANDERER: It is very simple, and it is this: The ground is the hearts of men, and the seed is the word of the Kingdom of God. When any man hears the word of the Kingdom and understands it not, then is that seed sown by the wayside. If anyone receives the word with joy, but abandons the word when tribulation or persecution comes to him on account of the word—then that seed is sown in rocky places. And if a man hears the word, but allows the cares of the world or the deceitfulness of material things to choke the word in his heart, then that seed is sown among the thorns and remains unfruitful. But when one hears the word, and understands it, and holds it in his heart, then that seed is sown in the good ground, and surely it will bring forth good fruit. This is the meaning of the parable I heard Him speak, that day by the sea.

MAN: So it was the hearts of men He was talking about!

WANDERER: The hearts of men and the word of the Kingdom.

WOMAN: Who was the Man?

WANDERER: A Nazarene, simple and poor. He was teaching the common people.

*Newport, Rhode Island.

WOMAN: And did he also tell them what is the word of the Kingdom?
WANDERER: Yes. He said it many times. "Love one another."
WOMAN: *(touching the red flower in her bosom)*: Love in the hearts of men! Then there will be no more wars.
WANDERER: Some day it will be so. But in these times, much of the good seed falls by the wayside, there are many rocky places in the hearts of men, and the thorns grow furiously. So I must continue my wanderings. I leave my blessing with you.
WOMAN: Our blessing be with you as you go.

(WANDERER *exits, and the others watch him as he departs Left.*)

SLOW CURTAIN

Episode Two

SCENE: *The same as for Episode One, but darkened, and all the paraphernalia of the sowing is absent. The* WOMAN *and the* BOY *are seated at Right Center on an old box, a broken wheelbarrow, or some such incidental properties. The* BOY *is relaxed, as though very tired, and it is suggested that his feet may be bound with rags or burlap. The* WOMAN'S *head is covered with a dark shawl. At the back of the stage the* MAN *stands in a pose of despair, with his back to the audience, and his empty hands are lifted limply a short distance away from his sides. He is supposed to be looking out over barren fields.*

WOMAN *(chanting)*:

Poverty knocks at the poor man's door,
Slowly the days go by.
Torrents of rain upon us pour,
The sun has died in the sky.

BOY: Are you tired, Mother?
WOMAN (*paying no heed, and chanting on*):

With hatred and war the world is soiled,
In the apple of life a worm is coiled,
The god of the harvest neglects our need,
The dead earth swallows the fruitless seed.

BOY: I'm hungry, Mother.
WOMAN *(as before)*:

The children cry and cannot be fed,
All the singing birds have fled,
My house is sad in its broken bower,
And Death has taken the bright red flower.

BOY: Will it always be dark, Mother?

(*The* WOMAN *goes to him and puts an arm about him.*)

BOY: I think I have forgotten the sun. Do you remember what it was like?
WOMAN: It was a golden shield in the sky, that protected the world from all harm. In the mornings it came up out of the deep forest like a great bell ringing, and waked every heart to life and joy. And at night it went down behind the distant hills like a blessing, with a promise of new joy for the morrow.
BOY *(in a tired voice)*: I used to like the sun. But once I shot an arrow at it, Mother. Was that a bad thing to do? I didn't mean to hurt it. I liked the sun. It was warm.
WOMAN: No, that was not wrong, my son. Your arrows could not hurt the sun. They could never reach it.
BOY: I'm tired, Mother.
WOMAN: Then sleep. Oh, sleep!

(*The* BOY *relaxes and stretches himself, as if for sleep.*)

MAN (*coming slowly down stage*): The wind still rides from the north and the east. In the west the sky has grown weary and lost its power. No wind comes from there. And until a wind blows out of the west we are doomed to darkness and misery.
WOMAN: Do not despair.
MAN: I toiled and tilled and planted the seed, but no grain sprouted. For fifty years I have given my life to the soil, and now the soil betrays me. What can I say to the messenger of the king, when he comes to collect the harvest? And what shall I say to the gatherer of the taxes!
WOMAN: Say nothing. *I* shall tell them how you have given your life to the land, and how the land has been unfaithful. Without the sun, how is man to make the fields bring forth? And how can any man *make* the sun to shine? If it can be done, then let the king do it.
MAN: Hush, woman! You talk treason! (*He turns away and she sinks to her knees and weeps over the sleeping boy.*)

(THE KING'S MESSENGER *enters Right. Over his bright garments a black cloak is now draped, partly hiding their gorgeousness.*)

MESSENGER: I am sent to say that the people are failing His Majesty, the king. The war proceeds badly, and since the harvest has failed, we suffer a crowding danger of defeat. It is therefore necessary that His Majesty make purchases of grain abroad, to feed the army. And for this purpose the king requires additional funds without delay. Not only will new taxes be levied in all the kingdom, but those who have money are required to give it for the king's need.
MAN: I have no money.
MESSENGER: And those who have gold or silver in any form are required to give it for the king's deep need.
MAN: I have no gold or silver.
MESSENGER: And those who have horses or cattle or sheep or swine are required to give them for the king's use.
MAN: I have no horses or cattle, sheep or swine.
MESSENGER (*sternly*): What have you, then, to offer the king in his need?
MAN: I have nothing left.
MESSENGER (*angrily*): You are an unprofitable subject of His Majesty, and your name shall be published abroad for the scorn of all loyal men.
WOMAN (*rising*): For fifty years he has worked in these fields, and paid the taxes for the king's use. Up to this very day he has labored to bring forth the harvest which in honesty he has sowed. But the rains have fallen on the land like seas, and the good sun shines no more. What can a man *do?*
MESSENGER: Silence, woman! The king requires gold and silver and supplies, that his power and majesty may be maintained. Would you argue with the king? (WOMAN *is silent.* MESSENGER *exits haughtily.*)

(*The* BOY *has waked, and the three sit huddled in misery and despair. Then the* WANDERER *enters Left. The three turn to him slowly.*)

WANDERER: Why are you sad?
MAN: The king, our master, is calling for more gold and silver and supplies, and he blames us because we have none.
WANDERER: Have you given honestly to the king?
MAN: Always.
WANDERER: Then be not ashamed. One day in Jerusalem I saw the rich men casting their gifts into the treasury. And a poor widow came along, and cast in two mites. The rich men were very scornful of her. But there was One who said, "Of a truth I tell you, this poor widow has cast in more than all the others; for they have given out of their abundance, but she in her penury has given all she had."
MAN: He praised her for her little gift?
WANDERER: It was a great gift for her to give—all that she had.
MAN: That is strange arguing. Is not a florin a florin?
WANDERER: A florin in your hand is a piece of gold, and its value is fixed by the king. But how you came by the florin, and what you do with it—these are great matters that belong to a higher kingdom.
WOMAN: Yes, yes! I see what you mean.
MAN (*shaking his head*): It is too deep for me.
WANDERER: You see the florin of gold is made by man, and is an earthly thing; but rightness and goodness of heart belong to the Kingdom of Heaven. The Master of whom I have told you said, "Render unto Caesar that which is Caesar's, and unto God that which is God's." There's a difference between them, you see. One day when he was teaching, a rich young ruler came and asked him, Good Master, what shall I do to inherit eternal life? And he said to the ruler, "You know the commandments?" Yes, the young ruler knew the commandments, and declared that he had kept them, from his youth up. Then he of whom I tell you said, "You still lack one thing: go, sell all that you have, and distribute the proceeds to the poor. Then you will have treasures in heaven."

(*For a moment they are all silent.*)

BOY: And did the rich young ruler sell all his things, and give to the poor?
MAN: Be quiet, Son! A ruler does not give to the poor. Of course the rich young man wouldn't be fool enough to do that.
WOMAN: Fool enough, you say! Fool enough! You who have given the fruits of fifty years of toil to your king! Perhaps the young man was not wise enough.
WANDERER: No, he was not wise enough.
WOMAN: The poor young man!

(*The* WANDERER *makes a sign of blessing, and turns to depart.*)

SLOW CURTAIN

Episode Three

SCENE: *The same as for Episode One. The* WOMAN *and the* BOY *are again busy at Right Center with the sacks and the measures. At back of stage the* MAN *tramps back and forth, swinging his arm in the wide gesture of one sowing seed. At the opening of this episode the light is brighter than in Episode Two, and it continues to increase slowly, until at the end of the episode the scene is as brilliantly luminous as possible.*

MAN *(tramping along and singing out in a strong, full voice, sending the cry across the fields)*: O-hay! O-hay! Ra-loo!

([*The vocal tones for this cry are D-A, D-A, A-D.*] *And there comes back, faintly, from a distant field, an answering cry: "Ra-loo! Ra-loo!"* [*A-D, A-D.*])

WOMAN *(chanting)*:

The blessings I have in the world are these:
My man, my son,
And a few young geese.

BOY: Are you happy, Mother?
WOMAN (*smiling at boy, and going on*):

A bonny house in a verdant bower,
And a memory sweet of the bright red flower.

BOY: The flower of love, Mother?
WOMAN *(as before)*:

Out of the darkness,
Out of the night,
The world is reborn
To a new delight.

BOY: The sun has come back, Mother!
WOMAN: Yes, my son. The golden shield is again in the sky, to defend the world from all harm.
BOY: Once you told me the sun comes up out of the forest in the morning like a great bell ringing.

(Continued on page 37)

Suggestions for Building Worship Programs

APRIL SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Bernice A. Buehler**

THEME: *Rejoice, Be Glad and Sing*

Thinking with the Leader

It's the songs ye sing an' the smiles ye wear,
That's makin' the sunshine everywhere.
—RILEY.

Music, stories, poems, conversation, and prayertime, all make their contribution as part of a worship service, but music stands alone in its ability to color, shape, and determine the quality of your worship service. Go into a room where the pianist hammers the piano urging the children to "see how loud we can sing." Then wander into another department where a beautifully tuned piano is being played, softly, and the children are singing quietly but joyously the songs they understand and love. One visit is sufficient to reveal the contrasting quality of the worship service. Music speaks a universal language. It is a vital factor in the department program, yet frequently receives the least thought or preparation.

The quality of the music, of course, begins with the pianist. So let us share with her, especially, the thoughts herein suggested. We choose our best musicians for church and the adult department, thinking that anyone can play for the children. Such reasoning is a grave mistake. Children who are just learning to sing should have the best tuned piano, the very best pianist, and a thoughtful leader to select and interpret music so that unlearning of badly learned habits will not be necessary in later years. One public school music teacher said, "The children in that kindergarten sing so loud I have to spend the first few weeks of school undoing the poor habits that have been learned so that I can get soft, mellow tones."

Let us, therefore, evaluate our music, in the light of the *Standard for the Primary Department* of the International Council, to consider ways of increasing its quality.

The ideal thing for you to do is to get the *Standard* and study the selection of music in relation to other materials. For those who will not have the *Standard*, I am including some of the suggestions:

Is there a high quality of worship?

The materials selected for use in the worship service must express the child's own feelings and aspirations, and give a true conception of the character and purpose of God. Only such songs, poetry, and stories should be used as are worthy to follow the stately beauty of a scriptural call to worship, such as: "It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High."

Do the songs measure up to the following standard: (a) Are the verses good poetry? (b) Is the tune good music? (c) Is the thought content worthy of a place in religious education?

Do the prayers, songs, and comments of the leader give a sense of God's greatness, love, nearness, and readiness to help?

Is the service free from drill, announcements, exhortation to louder singing, encouragement to bring new pupils and so on?

Do the songs express the normal needs and aspirations of the primary children?

Is there whole-hearted participation in the service?

Is the arrangement of the items in the service such as makes possible at each step the most whole-hearted participation of the pupils?

Do the pupils take part joyfully in the worship service?

Is there provision for training in worship? Is there time in the departmental session apart from the worship service for the learning of new songs?

Is care taken to make the learning process pleasant by the use of stories, pictures, and variety of method?

Is the song to be learned presented as a whole in such a fashion that the pupils thoroughly enjoy it before they memorize it?

Are new songs introduced to meet personal and seasonal needs of the children?

Re-study your music carefully. Do you need to eliminate some of your present songs? Do you need to add others?

Activities Conducive to Worship

1. Re-read last month's suggestions.
2. Make individual booklets illustrating one song which has been properly interpreted and appreciated.
3. Write original songs, words and music.
4. Read books which tell the child's story of musicians. (See the junior page in *The Etude* and your public library.)
5. Take a walk through a near-by woods or park to look for signs of spring.
6. Have the children report on the music they hear over the radio. (Let the leader suggest a few of the best musical programs for children to observe during the month, especially Easter Sunday.) Ask the pianist to play some of the selections they liked best. (She could bring the music next Sunday. If she cannot play well enough to play them correctly, ask one of the musicians from another group to help you this month.)
7. Make individual song books for use in the home or church school. Fold into a book a 6x9 sheet of construction paper. Punch two holes on the folded side. Type or mimeograph four songs on a page of typewriter paper so that, when cut, each song will be a page for the song book. Punch holes with the proper spacing to fit the books and give to the children to fasten in the book with brads. It is best to use a guide in punching the holes so that all pages will fit. Additional songs should be given after they have been interpreted and partially learned. If you cannot buy construction paper, get a large "wall paper catalog" or wrapping paper and cut strips 6x18. Fold the length double, then fold each half once more, placing the ends of the paper to the center, making a 6x4½ book.
8. Make a growing poster of "Springtime Music." Let the children crayon a springtime border around a large piece of cream construction paper. Heavy wrapping paper also might be used. As the springtime music is recognized, add to your poster:
   a. Song of birds. (Draw a picture of a bird or cut one from a magazine. You might list different birds.)
   b. Rippling streams. (Picture.)
   c. Rustle of wind through the trees. (Draw a picture of trees.)
   d. Cricket, frogs.
9. Plan to have a victrola this month. Borrow one from someone. Let the children listen to some of the lovely springtime music. Help them to learn to recognize and to love it. Play the pieces over several times, then think of your own interpretation. (See third Sunday.)

April 1

THEME: *"Rejoice"*

HAVE ON HAND:

1. Butterfly cocoon, if possible. It would be lovely if you could get one that would open Easter Sunday.
2. Some of the best Easter pictures from your collection. Do not use those which suggest the sufferings of Christ.
3. Poster of booklet you have made of the Easter song.
4. Your Easter flowers.

FELLOWSHIP: Let this period be guided by the observations and questions of the children. Some groups will be thinking about death and heaven. Others will be interested in awakening life. Try to satisfy their curiosity, direct their interest, and deepen their love for a God who has made the world a beautiful, wonderful home.

QUIET MUSIC: "Christ the Lord Is Risen Today"

LEADER (*before the music is played*): The music which has been written for Easter is triumphantly happy. It sings with a note of victory. The selection, "Christ the Lord Is Risen Today," which our pianist will play expresses the feeling of the early Christians when they knew for certain that Jesus was just as wonderful as he had said he was. It tells of the joy we feel today when we think of our love for Jesus and the many people who love him. Notice the phrase (have the pianist play one of the "Allelulias") which says "Allelulia," or "Praise the Lord."

SCRIPTURE: And Jesus said, "This is my command that ye love one another as I have loved you."

SONG: "Jesus, Our Friend"[1]

STORY: "Jesus' Friends Learn the Beautiful Secret"

It was a beautiful spring morning long ago. In the treetops the birds were singing as they had never sung before. "A beautiful secret! We know a beautiful secret!" they seemed to sing.

By the roadside the flowers nodded their heads in the breeze. "Yes, we too know the beautiful secret!" they seemed to say to one another.

But down the roadway came three women. They did not know the beautiful secret. Their hearts were very sad, and their eyes were filled with tears. They were Jesus' friends. And Jesus, whom they loved so dearly, had been put to death two days before by some wicked men who did not love him. His body had been placed in an empty tomb or cave and a big stone had been rolled over the opening.

The women were on their way to put sweet-smelling spices in the tomb where Jesus' body was. It was all they could think of to show their love for Jesus now. That is why their hearts were sad and why their eyes were filled with tears as they hurried along the road.

Still the birds kept on singing. And the flowers kept on nodding in the breeze.

"I don't see how the birds can be so happy when Jesus is dead," said the first woman.

"Or how the flowers can be so beautiful," said another.

"Jesus loved the birds and the flowers," said the third. "It seems as if they ought to be sad now, too."

Still the birds sang on, "We know a beautiful, beautiful secret!" But the women could not understand the language of the birds. And the flowers smiled and nodded to them as they passed. But the women could not tell what the flowers were trying to say.

As they came close to the tomb, the women thought of the big stone that had been rolled over its opening. "Whom can we get to roll it away for us?" they asked each other.

They were still wondering what they should do when they reached the tomb itself. They stopped in surprise and looked at it. There was nothing over the opening of the tomb! The stone had been rolled away.

What could it mean? Slowly, for they were almost afraid, the women came close. They stooped down and looked in. Jesus was not there but in the tomb sat a beautiful angel dressed in shining white. The women stared in surprise.

"Do not be surprised," said the angel. "You are looking for Jesus, but he is not here. He is alive again, just as he said he would be. Go and tell all Jesus' friends that he is alive, and that he will live forever. And tell them that they shall all see him again before he goes back to live with his heavenly Father."

How happy the women were! Jesus, whom they loved so dearly, was not dead, but alive! They hurried down the road to tell the beautiful secret to Jesus' other friends.

This time as they heard the birds singing and saw the flowers nodding in the breeze one of the women said, "I think I know now why the birds are so happy and why the flowers are so beautiful in the springtime. They are trying to tell us that Jesus is alive, and that he will be our friend and helper always."

—MARGARET CLEMENS. From Keystone Graded Course I. Used by permission of The Judson Press, owners of the copyright.

*Student, The Divinity School, Yale University, New Haven, Connecticut.

PICTURE: Ender, "Holy Women at the Tomb" or "Three Marys"
PRAYER: Individual prayers, or

Thank you, dear Father, for this thy day. Thank you for Jesus who loved people and helped them. Thank you for the springtime, the singing birds, the beautiful flowers that tell us of thy love. Help us to love, to remember to be kind and helpful every day.

RESPONSE: "Rejoice, Be Glad and Sing" (Chorus of "Rejoice, Ye Pure in Heart")
SONG: ("God Is Love" Your Easter Song.)
OFFERING: Choose one of the suggested selections of instrumental music under "Source Materials."
SONG: One of your springtime songs.

April 8

THEME: *God Gave Me Ears to Hear the Music of the World*
SONG: "Paul's Easter Song" (Change Easter to happy)
"This Is My Father's World"[2]
"God's Love Is Everywhere"[3]
"Overtones"[4]
STORY: "The Minstrel's Song"

Once, long, long ago, there lived in a country over the sea a king called Rene, who married a lovely princess whose name was Imogen.

Imogen came across the seas to the king's beautiful country, and all his people welcomed her with great joy because the king loved her.

"What can I do to please thee today?" the king asked her every morning; and one day the queen answered that she would like to hear all the minstrels in the king's country for they were said to be the finest in the world.

As soon as the king heard this, he called his heralds and sent them everywhere through his land to sound their trumpets and call aloud:

"Hear, ye minstrels! King Rene. our gracious king, bids ye come to play at his court on May-day, for love of the Queen Imogen."

The minstrels were men who sang beautiful songs and played on harps; and long ago they went about from place to place, from castle to castle, from palace to cot, and were always sure of a welcome wherever they roamed.

They could sing of the brave deeds that the knights had done, and of wars and battles, and could tell of the mighty hunters who hunted in the great forests, and of fairies and goblins, better than a story book in those days, everybody from little children to the king, was glad to see them come.

So when the minstrels heard the king's message, they made haste to the palace on May-day; and it so happened that some of them met on the way and decided to travel together.

One of these minstrels was a young man named Harmonius; and while the others talked of the songs they would sing, he gathered the wild flowers that grew by the roadside.

"I can sing of the drums and battles," said the oldest minstrel, whose hair was white and whose step was slow.

"I can sing of ladies and their fair faces," said the youngest minstrel; but Harmonius whispered: "Listen! Listen!"

"Oh! we hear nothing but the wind in the tree-tops," said the others. "We have no time to stop and listen."

Then they hurried on and left Harmonius; and he stood under the trees and listened, for he heard something very sweet. At last he knew that it was the wind singing of its travels through the wide world; telling how it raced over the blue sea, tossing the waves and rocking the white ships, and hurried on to the hills, where the trees made harps of their branches, and then how it blew down into the valleys, where all the flowers danced gayly in time to the tune.

Harmonius could understand every word:

"Nobody follows me where I go,
Over the mountains or valleys below;
Nobody sees where the wild winds blow,
Only the Father in Heaven can know."

That was the chorus of the wind's song. Harmonius listened until he knew the whole song from beginning to end; and then he ran on and soon reached his friends, who were still talking of the grand sights they were to see.

"We shall see the king and speak to him," said the oldest minstrel.

"And his golden crown and the queen's jewels," added the youngest; and Harmonius had no chance to tell of the wind's song, although he thought about it time and again.

Now their path led them through the wood; and as they talked, Harmonius said:

"Hush! listen!" But the others answered:

"Oh! that is only the sound of the brook trickling over the stones. Let us make haste to the king's court."

But Harmonius stayed to hear the song that the brook was singing, of journeying through mosses and ferns and shady ways, and of tumbling over the rocks in shining waterfalls on its way to the sea.

"Rippling and bubbling through shade and sun,
On to the beautiful sea I run;
Singing forever, though none be near,
For God in Heaven can always hear,"

sang the little brook. Harmonius listened until he knew every word of the song, and then he hurried on.

When he reached the others he found them still talking of the king and queen, so he could not tell them of the brook. As they talked, he heard something again that was wonderfully sweet, and he cried: "Listen! listen!"

"Oh! that is only a bird!" the others replied. "Let us make haste to the king's court!"

But Harmonius would not go, for the bird sang so joyfully that Harmonius laughed aloud when he heard the song.

It was singing a song of green trees, and in every tree a nest, and in every nest eggs! Oh! the bird was so gay as it sang:

"Merrily, merrily, listen to me,
Flitting and flying from tree to tree,
Nothing fear I, by land or sea,
For God in Heaven is watching me."

"Thank you, little bird," said Harmonius; "you have taught me a song." And he made haste to join his comrades, for by this time they were near the palace.

When they had gone in, they received a hearty welcome, and were feasted in the great hall before they came before the king.

The king and queen sat on their throne together. The king thought of the queen and the minstrels; but the queen thought of her old home, and of the butterflies she had chased when she was a little child.

One by one the minstrels played before them.

The oldest minstrel sang of battles and drums, just as he had said he would; and the youngest minstrel sang of ladies and their fair faces, which pleased the court ladies very much.

Then came Harmonius. And when he touched his harp and sang, the song sounded like the wind blowing, the sea roaring, and the trees creaking; then it grew very soft, and sounded like a trickling brook dripping on stones and running over little pebbles; and while the king and queen and all the court listened in surprise, Harmonius' song grew sweeter, sweeter, sweeter. It was as if you heard all the birds in Spring. And then the song was ended.

The queen clapped her hands, and the ladies waved their handkerchiefs, and the king came down from his throne to ask Harmonious if he came from fairy-land with such a wonderful song. But Harmonius answered:

"Three singers sang along our way,
And I learned the song from them today."

Now, all the other minstrels looked up in surprise when Harmonius said this; and the oldest minstrel said to the king: "Harmonius is dreaming! We heard no music on our way today."

And the youngest minstrel said: "Harmonius is surely mad! We met nobody on our way today."

But the queen said: "That is an old, old song. I heard it when I was a little child; and I can name the singers three." And so she did. Can you?

—From *Mother Stories* by Maud Lindsay. Used by permission of the publishers, Milton Bradley Co.

April 15

THEME: *Learning to Appreciate the Musician's Interpretation of the Music of the World.*

Let this Sunday be devoted to the use of records or the playing of instrumental music by the pianist. (See activity No. 6.) In either case, the music should be interpreted. The following interpretations are for Victor records as given.

Last Sunday I told you the story of Harmonius and the sounds he heard. Today we shall listen to some music which suggests these sounds of spring. The first one, named "Spring Song" by Mendelssohn, makes me think of the bird songs. The music is light and beautiful. When I close my eyes and listen, I seem to hear the spring breezes playing through the little new leaves. The birds are singing their prettiest spring songs and all the world is happy.

Play Victor record No. 21449, "Spring Song" by Mendelssohn

Harmonius heard the sound of the brook. In this next piece of music, I seem to hear water babbling over pebbles in a quiet country place. As it goes onward, on its journey to the big river, it sings a beautiful little tune. Along its banks, the flowers are beginniing to raise their little heads. They are happy, too, for they like to live near the brook and be able to use some of the cool, sweet water. The name of this music is "At the Brook." As you listen to it, try to think of a brook which you have seen. Listen for the babbling sound and the tune which the little brook sings.

Play Victor record No. 20344, "At the Brook" by Boisdeffre

The warm south wind which gently stirs the leaves and grasses in the spring is heard in this music, "Wind amongst the Trees." It also sings a song of spring. I think the wind brings us the first message of spring because we can smell the sweet odors of growing things brought to us by the south wind. In this piece a flute is used because the sound of the flute is more nearly like the real sound of wind.

Play Victor record No. 20344, "Wind amongst the Trees" by Briccialdi—Interpretations written and used by permission of Lydia Pfeiffer, Dover, Ohio.

April 22

THEME: *Singing Our Own Songs of Praise*
Write an original springtime song.
Sing familiar songs, play some of the records, repeating those of last week which the children like best.
POEMS: "The Brown Thrush" by Lucy Larcom. (See various collections for this.)

THE BLUEBIRD

I know the song that the bluebird is singing,
Out in the apple tree where he is swinging—
Brave little fellow! The skies may be dreary,
Nothing cares he while his heart is so cheery.

Hark! how the music leaps out from his throat!
Hark! was there ever so merry a note?
Listen a while, and you'll hear what he's saying,
Up in the apple tree, swinging and swaying.

"Dear little blossoms, down under the snow,
You must be weary of winter, I know;
Hark! while I sing you a message of cheer,
Summer is coming and springtime is here!

"Little white snowdrop, I pray you arise;
Bright yellow crocuses, come, open your eyes;
Sweet little violets hid from the cold,
Put on your mantles of purple and gold.
Daffodils, daffodils! say, do you hear?
Summer is coming, and springtime is here!"

—MILLER, Source unknown

The world is so full of a number of things
I am sure we should all be as happy as kings.
—ROBERT LOUIS STEVENSON.

April 29

THEME: *"Helping Others to Listen"*
Let the children plan ways of helping others to notice the music of the world. Complete your song poem. Retell a story, perhaps "The Minstrel's Song," and let the children dramatize. Play some new records, and let the children interpret. Have the children choose their own songs.

Source Materials

POEMS: "The Wind" and "Singing" by Robert Louis Stevenson.
"The Cricket" by Marjorie Barrows in *One Hundred Best Poems for Boys and Girls*
Selections from "Hiawatha's Childhood" by Longfellow
MUSIC: See springtime *Etudes*
"To Spring," Grieg
"Flower Song," Lang
"The Lark's Song," Tschaikowsky
VICTOR RECORDS:
No. 20169—"Amaryllis," Ghys; "Minuet in G," Paderewski
No. 1136—"Gavotte," Beethoven; "Minuet," Bach (violin)
No. 20563—"Musette," Gluck
No. 6848—"On Wings of Song," Mendelssohn (violin)
No. 1152—"To a Wild Rose," MacDowell; "To a Water Lily," MacDowell
No. 4008—"Hark, Hark, the Lark," Schubert
No. 21012—"Erossaises," Beethoven; "Papillon" (Butterfly), Grieg; "Butterflies," Lavalee

[2] *Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education. 1930.
[1], [2], [3] [4] Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries.* Richmond, Va., Presbyterian Committee of Publication. 1929.
[2], [4] Edith Lovell Thomas. *First Book in Hymns and Worship.* New York, The Abingdon Press, 1922.

APRIL SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By May Fenerty Settle**

"For every child moral and spiritual training to enable him to stand firm under the pressure of life."—Children's Charter, White House Conference

"While we sing the praises of God in his church we are employed in that part of worship which is nearest akin to heaven."—Isaac Watts

"Music builds for us an immaterial world—not made of objects, or theories, or dogmas or philosophy,—but pure spirit."—Thomas Whitney Surette

Theme for the Month: *Worship through Music*

Word to the Leader: Unless you have a particularly competent musician for your department, it may be well to seek to present certain special numbers with the help of gifted musicians, who, when you have explained your objectives, will doubtless be willing to give your juniors really satisfying associations with great musical selections. *Caution*: Be sure you know what you want, and make your engagements for a definite number of moments and for definite selections, at a given time and place. Then be ready yourself, and see that the assisting artist understands that the real objective of the occasion is *spiritual growth for boys and girls.*

Seek a fitting setting for the worship experiences. Prepare an attractive background for the pictures you may use, clear away unrelated materials, have flowers or greens to reinforce the message of renewed life. If you still must have a blackboard before the eyes of your juniors, see that it carries an Easter message.

Be selective. More material is suggested than you can wisely use. Let this month's experience teach you that the musical setting, or the musical interpretation, may lend added values to other desired learnings, and save some of the possibilities for later use.

Plan how you may be helpful to your juniors in guiding them toward effective listening, perhaps by guidance in periods not included in the worship time. Use pictures to interpret, providing several and allowing the juniors to select those which they think suit the varying moods of the music.

Possible Activities for the Month:

1. A visit to the church auditorium to have the organ explained and played.
2. Experience of listening to some other instrument, perhaps violin or violoncello.
3. A "picture—sing" in which selected songs are heard and sung, and from groups of pictures, special ones are selected for later interpretation with the music, in departmental sessions.
4. A junior choir—for the church, if there is none already, or for the school or department, on Easter.
5. Making new "Spring Hymnals" out of worn and useless books by trimming and mounting suitable songs, arranging the music on the right page, and facing it with an interpretive picture. Save what remains of the hymn books for other seasonal books to be made similarly, or for collections based upon junior themes of interest. A small Easter hymnal begun this year may grow from year to year and be a reminder of happy Christian experiences.

Objectives for the Month:

1. To increase the music appreciation abilities of the juniors to the point where spiritual messages may be appreciated, by juniors on their own level;
2. To lift into conscious appreciation the form of worship which may be "nearest heaven" but which is sometimes allowed to be a cover-all for whispering, tardy entries, or procrastinated business.
3. To enlarge acquaintance with new musical avenues of worshipful expression.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well
May make *one music* as before
But vaster.

—Tennyson

Poems to Help:

"O thou holy day, O thou hallowed day,
O thou joy-bringing Eastertide!
Death no longer brings dismay!
Christ, our Lord, is ris'n today!
Joy to you,
Joy to you, Christian folk!"

—Translated from the German by Mary S. Dickie, in *Singing Pathways*. Used by permission. May be sung to music, "Sicilian Hymn."

"Lift up your heads, ye sorrowing ones,
And be ye glad of heart;
For Calvary Day and Easter Day—
Earth's saddest day and gladdest day—
Were just one day apart."

Books to Point Thought:

Fiske, *The Recovery of Worship*, Chap. 14
Surette, *Music and Life*
Jones, *Training Juniors in Worship*, Chap. 6, 7
Coleman, *Creative Music*

Stories:

In *Greatness Passing By*, Niebuhr
"The Zinc-lined Piano"
"Singing Himself Free"

In *Why the Chimes Rang and Other Stories*, Alden
"Why the Chimes Rang"
"The Palace That Was Built by Music"

In *The Story Teller*, Lindsay
"The Song That Travelled"

Call to Worship: Let the juniors select passages from the Psalms. For the response, sing either of the Alleluia refrains, or "Glory to the King of Angels" in *International Journal*, November, 1933, p. 28.

April 1

Theme: *"Alleluia"—The Music of Joy*

Music for Easter Joyousness:

Threefold "Alleluia" refrain (Hymn, "Palestrina," in church hymnals)

Fivefold "Alleluia" refrain ("Ye Watchers and Ye Holy Ones" in *Keep On Singing*, published by Paull Pioneer Music Corp., on sale in 5 and 10 cent stores, price 25 cents.)

Junior anthems—

"Sing Sweet Carols," in *Six Easter Carols*, 8th series, 5 cents (Oliver Ditson Co., New York and Boston; Lyon and Healy, Chicago.)

"Festa Dies," or "Welcome Happy Morning," by H. N. Bartlett, 12 cents (Schirmer, Inc., New York). This may be sung by two choirs as written, or, by combining the "Welcome" of the upper voice with the other words, it can be sung by one group.

Use the "Hosanna" Refrain in *International Journal*, February, 1934, page 27, changing the words to suit the celebration of the risen Lord—

Hosanna! Hosanna! To the Son of God, the Lord!
Hosanna! Hosanna! To the risen Son of God!
Hosanna! Hosanna! To the risen Son of God,
Hosanna!

(The slurs of the original will be omitted, and the half note E of the first full measure, second staff, will be changed to two quarter notes.)

Word to the Leader: If the plans for the preceding month have been carried on normally, the juniors should be ready for a really joyous Easter and it should not be difficult to lead the joyouness into the preparation of special music selected to be the expression of normal junior emotion. Any of the recommended numbers is worth careful study and permanent usage.

The word "Hallelujah" is, like "Hosanna," a Hebrew liturgical term which has been transferred to the English language without change. The final syllable is from the Hebrew name for God which is the basis for our "Jehovah," and the first part means "Praise ye." Examine the opening and closing phrases of Psalms 106, 111-117, 146-150. The Greek language does not have identical letters, so the versions which come to us by way of the Greek language use the spelling "Alleluia" (omitting the "h" and substituting "i" for "j").

Pictures to Use:

Hofmann, "The Christ"
Ender, "Holy Women at the Tomb"
Burnand, "Peter and John"
Von Uhde, "Easter Morning"
Hofmann, "Walk to Emmaus"

April 8

Theme: *The Music of Prayer*

Word to the Leader: Not the words of our prayer hymns but their music is the subject for the appreciation training for this day. Perhaps your guest pianist will play Schumann's "Nachtstuck" ("A Night Piece"), after you have thought with the juniors how a musician thinking of telling through musical tones what the beauty of the night said to him, and then how some one else thinking of God and man's dependence upon his goodness, made the lovely "Night Piece" into a hymn tune, "Canonbury," which may then be played. Perhaps then you will wish to use the words, "O God Thy World Is Sweet with Prayer," by Lucy Larcom, in *Hymnal for American Youth.*

Mendelssohn's "Song Without Words" (Op. 19, No. 9) and the hymn tune, "Felix," might be the basis preferred. In this connection it is well to remember that Mendelssohn himself did not give the interpretive names to these compositions which we commonly associate with them. (See quotation in next week's outline.)

Hymns Worth Listening to: Seymour, Old Hundredth, Hollingside, Whittier, refrain of Chautauqua.

Poem: "For Inspiration"

The prayers I make will then be sweet indeed,
If thou the spirit give by which I pray;
My unassisted heart is barren clay,
Which of its native self can nothing feed;
Of good and pious works thou art the seed
Which quickens where thou say'st it may;
Unless thou show us then thine own true way,
No man can find it! Father, thou must lead!
Do thou, then, breathe those thoughts into my mind
By which such virtue may in me be bred
That in thy holy footsteps I may tread:
The fetters of my tongue do thou unbind,
That I may have the power to sing of thee
And sound thy praises everlastingly.

—Michelangelo Buonarotti, translated by William Wordsworth.

Instrumental Music:

Schubert, "Ave Maria"
Rubenstein, "Kammenoi-Ostrow"

Do not use the entire composition, but only enough to hear the song in the first named and the singing voices with the bells in the second.

*Topeka, Kansas.

April 15

THEME: *Songs Without Words*
SONGS WITHOUT WORDS:
Isaiah 44:23—". . . O heavens"
Isaiah 52:9—". . . Waste places"
Isaiah 49:13—". . . . O earth"
Psalm 96:12—"The trees of the wood . . ."
Psalm 65:13—"The valleys . . ."
Job 38:7—"The morning stars . . ."
Ezekiel 27:29—"The ships of Tarshish . . ."
Isaiah 35:2—"The desert . . ."
INSTRUMENTAL SONGS:
Tschaikowsky, "Andante Cantabile"
Tschaikowsky, "Chanson Triste"
Schubert, "Ave Maria"
Bach-Gounod, "Ave Maria"
Rubenstein, "Kammenoi-Ostrow"
Mendelssohn, "Songs without Words" (Op. 19, Nos. 4, 7, 9)

WORD TO THE LEADER: Mendelssohn himself gave no names to his "Songs without Words," and to a young poet who tried to give titles to them and then write poems to fit the titles, he wrote, "Music reaches regions and dwells in them whither words cannot follow it, and they must necessarily go lame when they make the attempt as you would have them do." So as we seek to have our juniors listen intelligently to the music, we must be cautious not to attept to bind their spirits even to our own level of appreciation. Help them to distinguish the singing melody, the whispering accompaniment, the stirring chords, the contrasts and the reiterations, but let us beware lest we also "go lame" when we try to step between the musician and the junior with our words.

Perhaps you can induce your organist to interpret for you the Preludes or Voluntaries he will use in the morning worship, so that the interest aroused in listening to worshipful music may be made helpful to the juniors who will be in the morning service of the church. What a blessing it would be if all the worshipers truly listened with open spirit to the message which the music might have for them!

April 22

THEME: *Worship Music from Other Lands*
WORD TO THE LEADER: One possible arrangement of known and new material is offered with additional resources if changes are desirable. It is the music which is of the nation named—sometimes other words have been associated with the hymn tune in the various hymnals in use.

Call to Worship: Psalm 99:9
Hymn of Praise: Nicaea, "Holy, Holy, Holy"[1] (English)
Love to Jesus, His Son: Londonderry, "O Son of Man"[1] (Irish), or Crusaders' Hymn, "Fairest Lord Jesus"[1] (Silesian)
Offertory Music: Picardy[1]
Offertory Prayer: Canonbury, "Bless Thou the Gifts"[1] (German), or Offertory, Irregular, "All Things Come of Thee"[1] (German)
Benediction: "The Lord Bless You and Keep You," Lutkin[1] (American)

OTHER AVAILABLE MUSIC:
English:
"Lullay, Thou Tiny Little Child"[2] (Old Carol)
"This Is My Father's World"[1] (Traditional)
Irish: "O Son of Man, Our Hero"[1] (Londonderry)
French: "Bring a Torch, Jeannette, Isabella"[2] (Old Carol)
German:
"In Dulce Jubilo"[2] (Oldest carol known)
"Silent Night"[1] or "Ein' Feste Burg"[1]
"Ye Watchers and Ye Holy Ones"[2]
Children's Prayer from "Hansel and Gretel," Humperdinck[2]
Netherlands: "We Gather Together" ("We Praise Thee, O God"), Kremser[1 2]
Finland: "Finlandia"[2] (Use instrumentally)
Hebrew:
"Kol Nedrei," in *Songs Every One Loves*, 15 cents in 5 and 10 cent stores
Hymn tune "Leoni," in church hymnals
Switzerland: "Old Hundredth"[1] Louis Bourgeois, in Genevan Psalter
Italian: "Palestrina" or "Italian Hymn"[1]
Russia (Old): "Russian Hymn"[1]
Poland: Hymn tune "Poland," Koschat[1]

April 29

THEME: *"Sing unto the Lord a New Song"*
WORD TO THE LEADER: If the result of our worship studies and experiences has been "a progressive and continuous development" of "personal relationship to God," as we have hoped, perhaps some of the juniors will be ready to try to express their feeling either in simple melody or in words. If you have had some contributions as opportunity has been offered, work these into the program for today, for worship needs the familiar. From one child a piano setting for a favorite Psalm verse; from another, a melody to be caught by the ear of the listeners and sung by them in unison, perhaps to be written also and preserved; from another, a series of prayer sentences spoken with a single melodic sentence of petition or of gratitude as refrain; from others, perhaps new arrangements for an offertory sentence or call to worship—these are some of the natural responses which juniors have made in circumstances like these.

If no such material is forthcoming (creative expression cannot of course be produced by force), the "new song" must take the form of a new arrangement of the familiar expressions of others. Study your resource material with your juniors who are not at work on original expressions for musical sentences selected from longer compositions, and allow them to arrange new settings in which to use them.

"We praise thee, O God, our Redeemer, Creator,
We bless thy holy name, glad praises we sing"—
to be combined with selected Psalm verses;

"Lord of all, to thee we raise
This our hymn of grateful praise"—
to be alternated with carefully formulated prayer sentences;

The "Alleluia" or "Hosanna" refrains (see April 1)—
to be sung after a series of junior stories revealing the Jesus who is Son of God;

"Father in heaven, who lovest all,
O help thy children when they call"—
to be used as unison closing for several brief but sincere prayers, of juniors preferably, or of teachers who prepare to voice a junior's real needs.

Caution! Do not let the effort to draw out original expression from those who are ready give to the others a sense of inferiority because they feel no real urge to this way of praising the Heavenly Father. Use April 15's method for a part of this week's worship, remembering that

Every morn is a new beginning,
Every day is the world made new,

and that every fresh acknowledgment is "a new song" of true worship and praise.

[1] *New Hymnal for American Youth.* New York, D. Appleton-Century Co.
[2] Kenneth S. Clark (Editor), *Keep on Singing.* New York, D. Appleton-Century Co. 25 cents in 5 and 10 cent stores.
The *American Student Hymnal,* D. Appleton-Century Co., has a section devoted to songs of many lands, in the tongues of those peoples.

APRIL SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Chester L. Bower**

THEME FOR THE MONTH: *Worship through Music*

To the Leader

The first Sunday in this month is Easter, and it may be that many of you will plan some special service following the line of thought that was offered in this department last month. If you do that, the service will probably include plans that are made locally, since so many churches plan special Easter programs of their own. In the brief suggestions made below we are taking those things into consideration.

Music probably makes up at least one-third of most of our worship services. It is mis-used as much as it is rightly used. Let us try especially hard to make the best possible use of our musical resources for this series of "musical" worship services. In the first place, we should sing songs that have words which mean something—and in which we personally believe. Many of our hymns have figures of speech and say things which none of us would agree with if the words were said anywhere but in a song. Examine the words of the hymns your group is used to singing. Do they really express ideas and thoughts that would add to the worship program if they were read as poems? You may be surprised, if you have never done it before, to look through the words and find what misleading ideas are often expressed. You will be surprised, too, to find how much better people will sing when they sing about things they understand and believe. For instance, many of us do not like to sing songs about Jesus which present him as a mythical or impossible person, but hymns which tell of his real personality often bring us new insights into his life which make his meaning more real to us. Such a hymn is that of Frank Fletcher, the first two lines of which are:

O Son of Man, our hero strong and tender,
Whose servants are the brave in all the earth. . .

Let us try in this series of services to use hymns that will meet this standard.

Hymns set to good music are more worth while than those which we sing to jazzy and cheap tunes. The latter are easier to learn because there is not so much to them and consequently they are widely used. Good tunes are harder to learn and harder to sing, but their learning and singing will be repaid many times over by the satisfaction they give and the meaning they will put into your worship services. If you are using tunes because they are catchy and melodic, try some of the others—such as, the "Crusaders' Hymn" (which we usually sing to the words, "Fairest Lord Jesus"). They will become dear to you as to countless others who through the ages have praised God through meaningful tunes.

Finally, do not use songs and hymns merely to fill in time. Too often when people are late coming the leader will say, "Well, let's sing a song while we are waiting for folks to gather." As a result, people sing with little enthusiasm and pay practically no attention to what they are singing. They get into that habit, and when the time comes to sing songs that would naturally mean something to them they have dulled their sense of appreciation and that part of the worship service is lost.

*Council of Social Agencies, Chicago, Illinois.

April 1 (Easter)

THEME: *Easter's Mystery*

Easter services are often musical services because music can, better than most other things, give us a little idea of the meaning of resurrection. Easter is in one sense the symbol of new experiences. When the seeds are buried, and decay, new life springs from them. They are resurrected into new plants and flowers. When we forget ourselves in some task that is glorious and uplifting we find new life for we have resurrected ourselves. It is an old, old mystery.

Here are a few suggestions for a service which you may want to use as the climax of your March series. Only the briefest hints can be given here, but you can plan your program according to the musical ability and talent that you have available.

THE EASTER STORY IN SCRIPTURE: Matthew 28; Mark 16:1-15; Luke 24:1-35; John 20:1-18

HYMNS: "Fairest Lord Jesus" (Crusader's Hymn)

"Into the Woods My Master Went"

"Christ the Lord Is Risen Today"

"O Son of Man, Our Hero Strong and Tender"

April 8

THEME: *Music for the Ages*

Many of our hymn tunes have come down to us from long years ago. Some are the works of famous composers. Both kinds will probably live for many decades to come. A service which illustrates the great sweep and magnitude of our Christian hymnology can be made very impressive and worth while. Here are some suggestions.

Those who live in large cities or even small cities will find this first suggestion easy to carry out. Those of you who live in the country and in small towns may have to do a little more looking, but I think you will find the same resources open to you. Go to a dealer in phonographs and records and see if he can make available some of the records of early chants and church music. Victor's *Educational Catalogue* lists a great many such records, and other companies can also contribute to the list. Look in the encyclopedia, or other source books for the stories of some of these early chants and hymns. Plan the service so that with a very brief announcement of the purpose of your program you can proceed with a story of the chant or hymns you have found and follow the story with the playing of the record. Those of you who have electric machines available will be especially well fitted for this part of the program.

The service should include one or two solos, or chorus numbers, and several hymns for the congregation to sing. Avoid too much talking and use music—it will talk in more eloquent language and give people a real insight into the beauty and worth of our hymns.

The following list of familiar hymns may prove helpful. They can practically all be found in hymnals and song books easily available and are from the pens of famous composers or are old traditional tunes.

"Adeste Fideles" (Old traditional)

"Christian, Lo, the Star Appeareth" (tune by Beethoven)

"Awake, My Soul, Stretch Every Nerve" (tune "Christmas" by Handel)

"Joy to the World, the Lord Is Come" (tune "Antioch" by Handel)

"Hark; the Herald Angels Sing," Mendelssohn

April 15

THEME: *Some Hymns and Their Stories*

Space will not permit the printing of stories here, but here are the names of some books which can usually be had from local libraries.

Lyric Religion, Smith

The Story of the Hymns and Tunes, Brown and Butterworth

Hymn Treasures, Amos Wells

The Story of the American Hymn, E. S. Ninde

Hymns and Hymn Writers of the Church, Nutter and Tillett

Some Hymns and Hymn Writers, W. B. Bodine

Stories of the Hymns, Price

Poems and simple stories about the hymns, or how the hymns came to be written, will be effective in such a service as this. If the hymn is familiar to the group, tell the story and then let the group sing the song. If it is a new hymn or a difficult piece, have a soloist or chorus sing it through first then let the congregation join in.

April 22

THEME: *Music of the People*

Folk songs have a powerful appeal to most of us because they are simple and straightforward, and seem to say exactly the kind of things we have thought but are seldom able to express.

A prelude to this service might well be the Negro spiritual, "Steal Away to Jesus." This well-known tune carries with it a spirit of worship which can bring us quickly into a fellowship of spirit.

"O Black and Unknown Bards of Long Ago," a poem by James Weldon Johnson, is a tribute to the Negroes who created the spirituals. It can be found in *The Book of American Negro Spirituals* by Johnson, and in several anthologies of American poetry. The reading of this poem can pay effective tribute to the worth of the folk songs and to the unknown people who were their creators.

"Fairest Lord Jesus," the Crusaders' Hymn is another folk song that has been so widely used that it is now almost universal property. France, Germany, England, and Italy all claim that the tune originated in their country. Its real origin has long ago been lost, but the tune is so good that all of us love to sing it.

The thrilling words of "My Faith It Is an Oaken Staff," to the old English folk tune found in the *American Student Hymnal*, is another song that will add to the worth of our service.

April 29

THEME: *Modern Hymns and the New Faith*

PIANO PRELUDE: "Faith of Our Fathers"

CALL TO WORSHIP (*to be read by leader*):

Perhaps there is, truly speaking, no such thing as the new faith. Perhaps it is only the old faith in new times and in new situations, but to those of us who are young it is the new faith. It is the faith that the spirit of true Christianity will one day rule men's hearts. It is the faith that where men are truly brothers, hatred of race against race, of nation against nation, of rich against poor will cease. It is the faith that poverty and unemployment and fear can have no part in the Kingdom that we are trying to build upon the earth. It is a faith that heaven cannot wait for the death of men, but that heaven must be built by those who have the vision to see, the spirit to conquer, and the will to forget themselves in the struggle to make justice and mercy and a strong love the law of our country and of the nations of the world. It is of that new faith, which grows from the seeds which our parents have planted, that we would sing.

HYMN: "Faith of Our Fathers"

POEM (*to be read*): "Thy Will Be Done"

Thy will be done!
How silently the stars obey thy plan!
And mountain streams plunge headlong, rivers move
Sedately to their meeting with the sea.
Still farmers trust their seed to upturned sod
And gather gracious golden yield—
Thy will is done.

Is thy will done
When hungry millions cry for bread
And rulers, unlike fathers, offer stones?
When children may be born in tenaments
And play in alleys—never to see thy sun?
When women, homeward bound, meet husbands
Fearing for their toil? When multitudes
Live daily with twin demons, hate and fear,
Because their skin is dark?

"Thy will, not mine, be done,"
A Savior prayed in midnight hour.
So still, Gethsemane awaits
In every modern mine and mill,
And still they crucify the men
Who do the Father's will.
Still those who would be saviors of our world
Must make the choice of dark Gethsemane.
Will they seek comfort, power, and fame? Or *live* the prayer—
"Thy will be done."

—JOHN C. IRWIN. Used by permission.

STORY: "The Story of a Modern Hymn and an Old Tune"

Hymns have often been used by people to make themselves forget their troubles and to lose themselves in a dreamy atmosphere of make believe. Hymns have also been used to cover up guilty feelings and to gloss over deeds of doubtful value. It is said that slavers, men who traded in slaves, in the early days of slave trading between Africa and America often sang hymns and read their Bibles and said, as does the captain of the slave ship in Stephen Benet's poem ("John Brown's Body"),

"The pay's good pay, but it's the Lord's work, too.
We're spreading the Lord's seed, spreading his seed—"

Such a use of hymns is not good, but the right use of them can inspire people to do Christian deeds.

Hymns that have this power to inspire us are often born out of situations in which there has been a great struggle between the right and the wrong. Usually these kinds of hymns mean the most to us and carry the strongest message for they are fresh from real situations and are not the mere dreaming of sentimentalists. Such a hymn is the one we are going to sing in a few minutes.

First, let us hear the story of how this hymn came into being. A few years ago there was a serious strike in the Chicago milk shed. The Chicago milk shed is that territory of southern Wisconsin and northern Illinois from which comes most of the milk that is consumed in Chicago. The story behind the strike is one of injustice and hatred and strife. Thousands of gallons of milk are consumed in Chicago each day. This milk has to be collected by agencies which do not do farming and dairying, but which collect and distribute the milk to the families of the city. These agencies, most of which are either directly owned or are controlled by big financial interests, have a tremendous economic power because of their position. That is, people in the city must have milk, and since they cannot buy directly from the farmer, for it is too far to the farms, they must get it from those companies which make a business of distributing milk. These companies had taken advantage of the situation and had paid the farmers low prices for their milk, but had charged the consumers large prices and had as a consequence made great profits.

The farmers were desperate because they could not make enough money to live at a decent standard. Their children were not being properly clothed and fed. In many instances there were children on these dairy farms who were improperly nourished because their parents sold all the cream and good milk and kept only that which was not good to sell.

The farmers organized and called a strike. They refused to ship milk to Chicago until the dealers would agree to pay them better prices. There was picketing and some actual fighting and much dumping of milk. Trucks and trains were stopped. As happens in practically all industrial strife, the people who were struggling hardest for a higher standard of living and for a more equitable distribution of the profits were the ones to suffer the most. While the strike was on they had no income and many of them were in need. There was much strong feeling on both sides.

A young man who was studying in Chicago Theological Seminary went with a group of students to live with the farmers and to learn first hand about their cause. He became so impressed with the terrific need and the necessity of gaining justice for the farmers if they were ever to have a more abundant life, that he wrote these words to an old Danish Harvest Song which he had heard the men sing.

We will hear the words read, and listen to the tune as it is played on the piano, then we will sing it together. Perhaps we can sing with even greater feeling knowing that even yet the battle is not won in countless places in this country where injustice and hatred still rule the relations of men with one another in so many instances. In early January of 1934 another milk strike has been waged in the Chicago milk shed. Thousands of unemployed men and women, many of us in our own churches, can join not only in the words and music of this modern hymn, but in the spirit of the struggle for freedom and justice which is its spirit.

Men of the soil! We have labored unending:
We have fed the world upon the grain that we have grown.
Now with the star of the new day ascending.
Giants of the earth, as last we rise to claim our own.

Justice throughout the land, happiness as God has planned.
Who is there denies our right to reap where we have sown?

Men of the soil! Now the torch we have lighted:
Kindles fires in every land where rings the harvest song!
Shoulder to shoulder in courage united
From every race we come to join the tiller's mighty throng.
Earth ne'er shall eat again bread gained through blood of men.
We have sworn to right for evermore the ancient wrong.

Men of the soil! We are coming in judgment,
To tell the world till justice rules there is no liberty.
We in our strength are arising as prophets
Marching on to show the world the dawn that is to be.
There's a lightning in the sky, there's a thunder shouting high;
We will never stop until the sons of men are free.
—Harold M. Hildreth. Copyright, 1932, by Social Recreation Union, Delaware, Ohio. Used by permission.

Note: Copies of this song with the music can be secured from the Social Recreation Union, Delaware, Ohio, at five cents each, or in quantities for $3.00 per hundred. A supply of these to paste in your hymnals would make a lasting contribution to the hymn treasures of your church.

The words and music are also found in *Hymns and Songs of Christian Comradeship*, a pamphlet hymnal which contains many of the best Christian songs. Price 25 cents, Methodist Book Concern, 740 Rush Street, Chicago.

APRIL SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Mrs. E. E. McClintock**

To the Leader

Prayer is the very essence of worship. It is the spirit in which all ceremonies and celebrations must be conducted. It is not the equivalent of drab solemnity; indeed, its central note is appreciation. Joy, humility, and lofty desire grow out of a grateful awareness of God in personal experience. . . .

It is desirable that in the morning session of the church school the pastor and other adults shall take their turns in "leading in prayer." . . . This fellowship in worship between old and young should prove a useful means of bridging the chasm which so frequently exists between the generations. Adults should be competent to demonstrate the lifting and propelling power of prayer, and thus should provide that example which adolescents need. But they must not monopolize such leadership. . . .

An effective means of developing the technique of prayer and of encouraging self-confidence is through the use of formal prayers. . . . Every church school library should contain several collections of prayers especially suited to adolescent needs.

Nor should such reading be confined to selections from the printed collections. Several classes in the church school, or a succession of committees, may be asked to furnish prayers for stated Sundays. These may be typewritten, circulated among the young people, and used in concert. . . .

Many of our greatest hymns are fervent prayers. . . . When such use is to be made of hymns, the leader, in a very few carefully chosen words, should secure the prayerful interest of the group. . . .

The Bible furnishes abundant material from which invocations, calls to worship, meditative suggestions, responses, and liturgical prayers may be constructed. Used as prayers some of the noblest passages from the Psalms fulfill their original purpose more impressively than when employed in responsive readings. The following merely indicate the wealth of material which a committee would discover if it searched five or six books of the Bible: Psalms 5:1-4; 8:1-9; 95:1-7; 43:3-5; 122:1; Isaiah 52:7-10; John 4:24; I John 4:15f.; Philippians 4:8; Ephesians 6:10-18.

—From *Training in Worship* by Shaver and Stock. Copyright by The Pilgrim Press. Used by permission.

Because worship is one means by which a hurried and clamorous generation may be restored to balance, it is important that we shall make a large place in our daily and Sunday schedule for calm and quietude. Seasons of silent prayer may be planned in advance. Moments of silence may follow the call to worship, the major prayer, and the benediction.

April 1

THEME: *Easter's Meaning for Us*

EXALTATION:

"O Thou that turnest the shadow of death into the morning, on this day of days our hearts exult with heavenly joy. All things conspire to make us sure of Thee; the gracious sunshine, the stir of springtime, the morning rapture of the birds; but greater far a secret thrill runs through the air from far-off days."

"Easter Day breaks! Christ rises! Mercy every way is infinite."

HYMN: "Christ the Lord Is Risen Today"

RESPONSES:

Leader: And the angel answered and said unto the women, "Fear not, for I know that ye seek Jesus whom they crucified. He is not here. He is risen from the dead."

Response: "Unto thee, O Christ, who hast conquered, be glory evermore! Light of the world, splendor of the Father's presence—Thy risen life is the assurance of our victory."

Leader: "Almighty God, we await thee here. We are seeking a new vision of the risen eternal Christ in our midst, that we may consecrate our lives to him, learn of him, follow where he doth lead."

Response: "And this is the crowning Evangel of Easter morning; That we have a living Christ to worship, a living divine Friend to aid us, a living, loving Master to serve."

Leader: "It is not in some bygone age, under the shining Syrian stars that we must seek our Christ. He is not there. He is risen; and he lays claim upon us here and now."

Response: "What is Easter to us unless we answer the call; unless we are prepared to comfort those that mourn, to heal the broken hearted, to proclaim glad tidings to the poor. No task is too hard, no burden too heavy, no duty too great when the love of Christ constraineth us."

Leader: "And as we give ourselves with devotion to bring to pass a brighter and better day in this, his world, to establish peace on earth, goodwill to men, to raise the downward looking eyes to the great and shining outlines of truth and love and holiness, so shall we live out the spirit of the Master. And he shall see of the travail of his soul and be satisfied."

All: "And here in the springtime of restored freshness and revived beauty and renewed life, and in the presence of the risen Master, may we all begin anew. If our outlook has been selfish, Lord of love, wilt thou make it brotherly. And as we pray thy Kingdom come, may we consecrate ourselves to speed its coming.

For thy name's sake, Amen."

HYMN: "Saviour, Blessed Saviour"

Saviour, blessed Saviour,
Listen while we sing;
Hearts and voices raising
Praises to our King:
All we have to offer,
All we hope to be,
Body, soul, and spirit,
All we yield to thee.

Nearer, ever nearer,
Christ, we draw to thee
Deep in adoration
Bending low the knee:
Thou for our redemption
Cam'st on earth to die;
Thou, that we might follow,
Hast gone up on high.

Onward, ever onward,
Journeying o'er the road
Worn by saints before us,
Journeying on to God;
Leaving all behind us,
May we hasten on,
Backward never looking
Till the prize is won.

Higher then, and higher,
Bear the ransomed soul,
Earthly toils forgotten,
Saviour, to its goal;
Where, in joys unthought of,
Saints with angels sing,
Never weary, raising
Praises to their King.

—Godfrey Thring

SELECTIONS:

"But Mary Stood . . . Weeping"

Mary stood without the sepulchre and wept;
Over her, at his rock-walled tomb, there swept
The gray flood of sorrow;
All the wonted loveliness of earth and sky
That day, unseeing, she passed by.
What of the morrow?

A procession of days shrouded in gloom
Passed by her vision: for in that tomb
There had been laid
The One who was to her, more than earthly all;
Hope crucified, lay under the same dread pall;
And she was sore afraid.

When, stooping, she looked inside, there came
Angel voices from where her Lord had lain;
"Woman, why weepest thou?"
Answering she had turned away,
Unseeing still, had heard him say,
"Whom seekest thou?"

Ages have passed since then, and still we stand without
Each earthly tomb, with sorrow, fear and doubt;
Why was Mary's lesson given?
Why walk with blinded eyes, still weeping,
At an empty tomb our vigil keeping?
"Our Lord is risen!"

—Jean Crosse Hansen

The story is told of two boys, raised in the mountains, who, walking through the streets of a small town, saw in a store window an eagle, held captive by a chain. They went in and talked to the owner until they persuaded him to free the bird. As the majestic eagle soared upward into the clearer air—and on up into the blue sky, one of the boys said in a thrilled voice, "An eagle was never meant to be chained." The meaning of Easter for youth is that it is not God's purpose that human beings should be held down to earth with chains of material values—but that souls should reach up into the clearer air of eternal values and on up into the limitless possibilities of immortality.

AFFIRMATION:

I am not my body—I am an immortal spirit with needs and hopes and aspirations which reach beyond tomorrow. I will, therefore, think nobly of the soul and live for eternal values and imperishable ideals, seeking to know the truth and serve the good in fellowship with Christ, my Elder Brother.

—Albert W. Palmer

RESPONSE: "Jesus Calls Us" (*last stanza*)

April 8

THEME: *Music through the Ages*

PURPOSE: To show how, through the ages, music at its best has been a medium for the highest expression of noble religious experience. The service may consist simply of the interpretations of the different hymns and the singing of them.

FIRST CENTURY: "Glory be to the Father"

The "Gloria Patri" is one of the very oldest bits of Christian praise. The first half of it goes back, possibly, to the time of the Apostles themselves. At any rate, it is certainly as early as the second century when Christians sang, rapturously, as Philo, the learned Jew of Alexandria, records: "Hymns composed to the praise of God, in many metres, and to various melodies; in one, singing together and in unison, and in another, with antiphonal harmonies, being transported with divine enthusiasm. . . . Perfectly beautiful are their motions, perfectly beautiful their discourse and the final aim of their motions and their discourse is piety." . . .

It was sung by the martyrs in the Coliseum and in the Circus Maximus in the days of Roman supremacy. . . . It was commonly sung after the Psalms, prayers, or sermons as the individual church dictated. . . .

Polycarp, among the earliest of the Church Fathers, is said to have sung it as the flames mounted around the cruciform stake, to which he was bound.

PRAYER: Give interpretation of "Te Deum" before prayer.

RESPONSE: "Te Deum"

We praise thee, O God:
We acknowledge thee to be the Lord.
All the earth doth worship thee,
The Father everlasting.

FOURTH CENTURY:

For at least fourteen centuries the "Te Deum Laudamus" has been sung wherever the Church has carried Christian teaching. It has been well described by Reverend W. R. Huntington, as: "An orchestra in which no single instrument is lacking; first or last every chord is struck and every note sounded. The soul listens and is satisfied."

Its origin is shrouded in mystery, though there is a beautiful legend that it was composed and sung in antiphones by Saints Ambrose and Augustine at the baptism of the latter on Easter Sunday, April 25, 387. . . .

It is said that no other hymn or anthem has been used on so many historic occasions in so many different lands. It is said to have been sung at the baptism of Clovis, traditional founder of the French kingdom, at Paris, in 496 A. D. In 1900 A. D. it formed the climax of the great service of thanksgiving for the Christians of all names and nationalities in Peking after the delivery of that city from the Boxers by the Allies. In 1929, in Boston, in the great service of Solemn High Mass in gratitude for the settlement of the long controversy between the Roman Church and the Italian Kingdom, it was the "Te Deum" which best expressed the feelings of the throngs of devout Catholics present. . . .

Surely, its immemorial use, its profound religion, and its immortal beauty make it a supreme paean of praise for the Church Universal.

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*Director of Religious Education, First Plymouth Congregational Church, Denver, Colorado.

XTEENTH CENTURY: "A Mighty Fortress Is Our God" *(Use as a reading. Have music played once between first and second verses.)*

"The greatest hymn of the greatest man in the eatest period in German history." With its magficent tune, also by Luther, it quickly spread over l Germany and overnight became the unrivaled mn of national days, church anniversaries, and the orld crises. Carlyle said of it: "There is something it like the sound of Alpine avalanches or the first urmur of earthquakes: in the very vastness of which ssonance of higher union is revealed to us." Many Huguenot died joyfully as a martyr with this hymn n his lips. . . .

Martin Luther is known as "the Apostle of the eformation." He was also the father of congregaonal singing. . . . The occasion which led Luther to rite hymns was the burning at the stake of two youths f Brussels in 1523. Their crime was their profesion of the reformed faith. In honor of these two artyrs he wrote his first hymn. Soon all Germany as singing, and hymns became one of the most efective agencies for the advancement of the Reformaion. This particular hymn, "A Mighty Fortress Is ur God," is a paraphrase of the Forty-Sixth Psalm, hich both reflects it and goes beyond it.

Note that Luther wrote the words as well as the usic.

SEVENTEENTH CENTURY: "Fairest Lord Jesus"

In spite of all the proof that the Crusaders never ang this hymn, it still is, and probably will continue o be called, "The Crusaders' Hymn." . . .

Written in 1677, the air and the hymn were undoubtedly sung by the German pilgrims on their way o Jerusalem. The hymn was published in America by Richard Storrs Willis in 1850. . . .

The tune, "Crusader's Hymn," was arranged by Professor Willis from a Silesian folk-song which appeared in 1842 in a collection of folk songs. In the preface, one of the editors says: "In the summer of 1836 I visited a friend in Westphalia. Towards evening I heard the haymakers singing: I made inquiries: they sang folk-songs which seemed to me worthy of being collected. For this purpose I associated myself with my friend, Richter, and we divided the work between us. He had charge of the musical portion, and I took the rest. How far back this melody goes cannot be determined. It is sung by all classes and all ages, from the shepherd on the hillside to the lisping urchin in the nursery."

EIGHTEENTH CENTURY: "Love Divine, All Love Excelling"

England in the days of the Wesleys was unbelievably wicked. The clergy were idle and corrupt. Drunkenness and vile talk were marks of distinction. Among working people, there was brutality and bestial torture of animals. On holidays Cockneys were permitted, on pay twopence, to go through Bethlehem Hospital, and amuse themselves at the expense of the lunatics. In London signs in the gin shops invited passers-by to get "drunk for a penny, or dead drunk for twopence." Hanging was meted out to robbers of henroosts, writers of threatening letters, thieves who stole to the value of five shillings. Twenty young men were strung up one morning in front of Newgate.

Into this world were ushered John and Charles Wesley. They changed the face of England, they begot in the nation a new enthusiasm for the service of suffering humanity. Hospitals, churches, the visitation of criminals, missions to the heathen, the abolition of the slave-trade—all these came with the Revival of Religion.

Out of a pamphlet collection of "Hymns," published by Charles Wesley in 1747, comes this hymn of superlative joy, expressing the sublime confidence of the Christian in that transfiguring love through which "we are called the children of God."

NINETEENTH CENTURY: "Fling Out the Banner"

Although Bishop George Washington Doane (1799-1859) died long before the Christian flag was thought of, yet the hymn he wrote is preeminently "the hymn of the Christian flag." Whenever one stands before that flag of white, with its field of blue, and its crimson cross, and repeats the pledge: "I pledge allegiance to the flag of the Church, and to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love," the stirring strains of this hymn of world-brotherhood come to mind. . . .

St. Mary's School at Burlington, New Jersey, was to have a flag raising. Since a distinctive hymn for the occasion was desired, Bishop Doane, then Protestant Episcopal Bishop of the Diocese of New Jersey, was asked to write a special song.

"Fling out the Banner" was the Bishop's response to this request. Although written for one school and for one special occasion, there is a majestic sweep and a world-embracing thought in this hymn too mighty to be confined to one school, or to one communion. . . .

Bishop Doane was born in Trenton, New Jersey, in the year in which George Washington died, and was named for him. From 1828 to 1832 he served as rector of Trinity Church, Boston, where Phillips Brooks was one of his most famous successors. From 1832 to his death he was the bishop of New Jersey. Known as the "missionary bishop," because of his intense interest in missionary work, his energy, learning, and force of character made him one of the outstanding leaders of church life in America.

Another hymn by Bishop Doane, commonly used, is "Softly Now the Light of Day," sung every Wednesday evening in his memory at St. Mary's Hall, which he founded.

SCRIPTURE: I Corinthians 12:1-12

TWENTIETH CENTURY: It is very fitting that a service made up of music from all centuries should close with "Forward Through the Ages."

Frederick L. Hosmer, (1840-1929) was born in Framingham, Massachusetts. After graduating from Harvard University and Harvard Divinity School, he held pastorates in Unitarian churches at Northboro, Massachusetts; Quincy, Illinois; St. Louis, Missouri; and Berkeley, California. . . .

In 1908, the year in which this hymn was written, Dr. Hosmer was lecturer of hymnody at Harvard. He was the author of a number of hymns which have found their way into the more modern hymnals. They are hymns of challenge, courage, and faith in the fitness of the gospel message for modern life. . . .

The author here has given a poetic commentary on Paul's message to the Corinthians concerning the diversity, yet unity, of "spiritual gifts" (I Corinthians 12). Notice how closely he follows Paul's thought, "gifts in differing measure," "manifold the service," and "prophets," "martyrs," "poets," and "heroes." These words are worthy of careful study; the author has condensed volumes into phrases.

NOTE: The above interpretations are from the book *Lyric Religion* by H. Augustine Smith. Used by permission of D. Appleton-Century Co.

April 15

(Worship service based on the oratorio, *Elijah.*

PRELUDE: "Hebrides Overture"

RESPONSIVE READING:

Leader: O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Assembly: Sing unto the Lord, bless his name: Show forth his salvation from day to day.
Leader: It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O most High:
Assembly: To show forth thy loving kindnesses in the morning,
And thy faithfulness every night:
Leader: Upon an instrument of ten strings, and upon the psaltery:
Upon the harp with a solemn sound.
Assembly: For thou, Lord, hast made me glad through thy work:
I will triumph in the works of thy hands.
Leader: Praise the Lord with harp:
Sing unto him with psaltery and an instrument of ten strings.
Assembly: Sing unto him a new song:
Play skillfully with a loud noise.
Leader: Praise ye the Lord.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Assembly: Praise him for his mighty acts:
Praise him according to his excellent greatness.
Leader: Praise him with the sound of trumpet:
Praise him with the psaltery and harp.
Assembly: Praise him with the timbrel and pipe:
Praise him with the stringed instruments and organs.
Leader: Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals:
Assembly: Let everything that hath breath praise the Lord.
Praise ye the Lord.

HYMN: "The Earth Is Hushed in Silence" (Music by Mendelssohn)

The story is told of Felix Mendelssohn, who wrote all the music we are using today, that when a very young man he left his home in Germany to make a short visit in Scotland. While in Scotland, he was one day sitting on a great rock at the water's edge, looking at the waves as they rushed against it, the breakers sending up clouds of foaming spray. The beauty of it all brought a lovely melody into his mind and taking a paper and pencil from his pocket, he wrote the music that had just come to him. When he went back to his rooms, he sent this paper to his sister, Fannie, with a note saying, "I wish you might be here with me to see the beauty of this spot. But, since you cannot, I am sending it to you in music." The melody he wrote that day, he used later as the theme for his "Hebrides Overture."

He always wanted to write an oratorio, and really began to plan *Elijah* in 1837 when he was only 28 years old. He worked at it slowly and with many consultations with friends until in 1844. During that year he received an invitation to conduct a great festival which was to be held in Birmingham, England, in 1846. He decided to prepare *Elijah* for that occasion and did so, presenting it on August 26.

The prominent scenes treated are the drought prophecy, the raising of the widow's son, the rival sacrifices, the appearance of the rain in answer to Elijah's appeal, Jezebel's persecution of Elijah, the sojourn in the desert, his return, his disappearance in the fiery chariot, the finale, which reflects upon the meaning of the sacred narrative.

He wrote to his pastor: "I figured to myself Elijah as a grand, mighty prophet, such as we might again require in our own day—energetic and zealous, but also stern, wrathful, and gloomy; a striking contrast to the court myrmidons and popular rabble—in fact, in opposition to the whole world, and yet borne on angel's wings."

Adapted from *Standard Oratories* by George P. Upton.

Two parts to use in the service are Elijah's plaint "O Lord, Now Take Away My Life," and "O, Rest in the Lord." Before they are sung tell the story as given in the oratorio, which follows closely the Bible story.

Elijah rebukes Ahab and condemns the Baal worship. Jezebel accuses Elijah of conspiring against Israel, and the people in sharp, impetuous phrases declare, "He shall perish." Obadiah counsels him to fly to the wilderness. In the next scene we behold Elijah alone. It is hard to conceive anything grander and yet more pathetic than this aria, "It Is Enough," in which the prophet prays for death.

At the close of it, he falls asleep and an Angel awakes him, and once more we hear his pathetic complaint, "O Lord, I have labored in vain; oh, that I now might die!" In response comes an aria of celestial beauty, sung by the Angel ("O, Rest in the Lord"), breathing the very spirit of heavenly peace and consolation—an aria of almost matchless purity, beauty, and grace.

—From *Standard Oratorios*

Words of both arias should be beautifully read to the group before singing. If possible have them sung by trained singers; if not, very good records can be secured. If neither of these plans is feasible, have a good pianist play parts of them after the reading of the words.

SELECTIONS:

There came a youth upon the earth
Some thousand years ago,
Whose slender hands were nothing worth
Whether to plow, or reap, or sow.

Upon an empty tortoise-shell
He stretched some chords, and drew
Music, that made men's bosoms swell
Fearless, or brimmed their eyes with dew.

—LOWELL

Floods of the human voice divine
Along the arch in choral song are rolled.
So bends the bow complete.
And radiant rapture flows
Across the bridge, so full, so strong, so sweet,
That the uplifted spirit hardly knows
Whether the Music-Light that glows
Within the arch of tones and colours seven
Is sunset-peace of earth, or sunrise-joy of Heaven.

—HENRY VAN DYKE

HYMNS: Almost all hymn books have hymn tunes from Mendelssohn which should be used in connection with this service. If words are appropriate, they may be sung. Otherwise the music may be played. Two such hymns are:

"Hark, the Herald Angels Sing"
"Christians, Lo, the Star Appeareth"

April 22

THEME: *"The Messiah"*

Like many composers, George Frederick Handel revealed his musical promise at a very early age, only to encounter parental opposition. His father intended him to be a lawyer; but Nature had her way and, in spite of domestic antagonism, triumphed. The Duke of Saxe-Weissenfels recognized his ability and overcame the father's determination. Handel began his studies with Zachau, organist of the Halle cathedral.

Many will remember the painting showing the small child who had crept away to the attic, playing as he thought, secretly, but so beautifully that the surprised parents come in to see him.

He wrote many successful operas, but he had bitter enemies among his rivals, whose conspiracies against him brought financial disaster and mental despair. In the midst of this adversity he was stricken with paralysis. When his courage returned, due to the kind ministrations of his friends, he devoted his time to oratories, in which he made his name famous for all time. *The Messiah* represents his mature genius, his noblest aspirations, and most exalted devotion. It shows Handel's almost superhuman capacity for work that at 56 he should have written his masterpiece in 23 days.

The oratorio is divided into three parts. The first illustrates the longing of the world for the Messiah, prophesies his coming, and announces his birth; the second part is devoted to the sufferings, death, and exaltation of Christ, and develops the spread and ultimate triumph of the Gospel; while the third is occupied with the declaration of the highest truths of doctrine—faith in the existence of God, the surety of immortal life, the resurrection, and the attainment of an eternity of happiness.

—From *Standard Oratorios*

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If possible, arrange to have the "Pastoral Symphony" for strings given; good records can be secured. This music portrays the scene in the fields when the shepherds watched their flocks.

SCRIPTURE: Psalm 23 and Luke 2:18-25.

A record reproduction of the "Hallelujah Chorus" should be also included.

After listening to its performance, one can understand Handel's words: "I did think I did see all heaven before me, and the great God himself." This number closes the second part. It is worthy of note in this connection that when the oratorio was first performed at Covent Garden, London, 1743, the whole audience, with the King at its head, arose during the singing of the "Hallelujah" and remained standing until it was finished—a custom still observed, not only in England, but also in this country.

—From *Standard Oratios*

HYMNS: "Joy to the World" and "Come unto Me, Ye Weary," both from the *Messiah*, "Awake My Soul, Stretch Every Nerve"

April 29

(A service based on the hymns of Whittier)

The Quaker poet has much to contribute to youth and adults today; and there is danger of this contribution being overlooked unless some special note of it is made.

He was unique in his absolute simplicity and truthfulness—the simplicity and truthfulness of clear conviction and sturdy strength, and of a nature that in its tenderness and justice seemed to reflect the very heart of God.

He had great warmth of affection for his friends; tenderness to the erring, and capacity for suffering with others, were marked traits in his character—but he had always faith in ultimate good for all.

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

He believed in following the inner light, and when he thought he was directed by that inner light, no power on earth could influence him to turn aside.

Mr. Whittier was very reluctant to meet strangers, though every stranger of note from our own country, and from abroad, considered his visit incomplete if he did not meet Mr. Whittier. Sometimes he was so pursued by people that he was obliged to seek refuge in a quiet country corner where he could not be easily found.

His quiet nature covered an iron will and dauntless courage. He was a strong abolitionist and was greatly sought for his political insight and careful counsel.

When the terrible years of the war came, and the days were dark and the hearts of the bravest grew faint with weary waiting, he, who had so often reminded the people that no compromise with sin could be tolerated, stood ready to infuse new life into drooping souls; and as each crisis drew near, some poem, or open letter, from Mr. Whittier would arouse the people from despair, and assure them of triumph in the end; and when the end came, in the midst of the universal rejoicing, no voice rang out more joyously than his, and none was more quick to counsel forgetfulness of the strife in the new birth of the nation.

—From *Personal Recollections of John Greenleaf Whittier* by Mary B. Claflin.

Interesting sidelights on his character may be found in this book.

HYMN: "Immortal Love, Forever Full" Use the following interpretation before singing the hymn.

The long poem, "Our Master," from which the hymn "Immortal Love" is taken, reflects the poet's deep, abiding faith in the intimate nearness of God, in his present help in all the problems and perplexities of life, and the necessity of sincere and genuine obedience to him as the highest, best expression of devotion.

The first stanza is a remarkable tribute to the all-inclusive constancy of the Divine Love. Really to appreciate the significance of the second stanza of the hymn, one needs to read thoughtfully the one immediately preceding it (this is the fifth of the poem),

"Hush every lip, close every book,
The strife of tongues forbear;
Why forward reach, or backward look,
For love that clasps the air?"

If this love "clasps the air," it naturally follows that there is no need to "climb the heavenly steeps," nor to "search the lowest deeps" to find him.

Between stanzas two and three of the hymn are eight in the poem. These eight stanzas emphasize in various ways the fact that in spite of the constant changes in life, the dimness of our hopes, the lack of answers to our questions, yet still,

"The Spirit over-brooding all,
Eternal Love remains."

These lines in the poem precede the third stanza of the hymn:

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—
But warm, sweet, tender, even yet
A *present* help is he!"

Not a mere historic Christ, a personage of importance in the dim and distant past, but a living, present, intimately available "help is he!"

—From *Lyric Religion* by H. Augustine Smith. Used by permission of D. Appleton-Century Co.

HYMN: "Dear Lord and Father of Mankind"

INTERPRETATION OF HYMN:

These are the last verses of Whittier's poem "The Brewing of Soma." Soma was drink prepared by the priests in the old Vedic days, to be used in their religious observances. Intoxicated by this drink, the worshippers went into strange transports of joy and frenzied acts. Whittier accuses worshippers today of frenzied worship in their efforts by "music, incense, vigils drear, and trance . . . to lift men up to heaven." He closes his poem with the beautiful prayer used for the hymn.

After first two stanzas, read Matthew 4:18-22

After third and fourth stanzas, read John 14:25-27

After last stanza, read I Kings 19:9b-13.

PRAYER: For Prayer, sing first stanza again.

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Current Film Estimates

The National Film Estimate Service

Advice to the Lovelorn (Lee Tracy, Sally Blane) (U. A.) Fast, wildly exaggerated newspaper comedy with wisecracks and dynamics in best Tracy manner. High pressure reporter is given "Lonelyhearts" column as punishment. His sensational copy starts melodrama with publisher, racketeers, and his adored financée. Risqué element very slight.
For A: Good of kind *For Y:* ***Amusing*** *For C:* Doubtful

All of Me (Fredric March, Miriam Hopkins) (Paramount) Opens with elaborate seduction in orchard. Then hero and heroine argue endlessly over marriage, he for, she against because "marriage kills love." Then heroine supposedly learns better from dreary affair of a jailbird and his sweetie—hence moral ending.
For A: Poor *For Y:* Very bad *For C:* No

As Husbands Go (Warner Baxter) (Fox) Lucile (wife) and Emmie (widow) find romance in Paris. Lucile plans to divorce devoted husband, but back in Dubuque her nerve fails. Paris rival comes, understands, and goes back alone. Emmie and Hippy furnish the comedy such as it is.
For A: Fair *For Y:* Perhaps *For C:* No interest

Bedside (Warren William, Jane Muir) (First National) Gambling medical student loses young nurse's money but starts out with fake diploma as partner of bona fide doctor. Huge success through "irresistible" bedside manner, until exposed. "Redeemed" by nurse, he starts over from the bottom. Often absurd and unconvincing.
For A: Mediocre *For Y:* Poor *For C:* No

By Candlelight (Elissa Landi, Paul Lukas) (Universal) Deft, sophisticated farce distinguished by able direction, glamorous settings, smooth acting. Plot concerns the masquerading of a butler as a prince. Admiring his philandering master's success with women he seeks to emulate him with amusing complications.
For A: ***Entertaining*** *For Y:* Doubtful *For C:* Not for them

Charming Deceiver, The (Constance Cummings) (Majestic) Feeble comedy made in England about clever young Englishman who poses as various people. But heroine counters with dual role as manikin and movie star. Complications, some funny, some inane. Dialog thoroughly uninspired.
For A: Mediocre *For Y:* Hardly *For C:* No

College Coach (Pat O'Brien, Ann Dvorak) (Warner) Lively story of college football as brazen "racket" aimed merely at box-office profits, dominating college policies, making a farce of scholarship, with "toughs" hired to win games. Falsity, exaggeration, unpleasant characters defeat the supposed satire.
For A: Unpleasant *For Y:* Better not *For C:* No

Convention City (Joan Blondell, Frank McHugh) (First National) Fast, hilarious burlesque depicting commercial salesmen convention as mere orgy of booze and women, when salesmen's wives should be dodged or forgotten. Company business becomes joke. Not a wholesome character in the piece. Anything to get laughs. There are many.
For A: Amusing of kind *For Y:* Pernicious *For C:* No

Counsellor-at-law (John Barrymore) (Universal) Barrymore gets full value out of sensational role as high-grade shyster lawyer, risen from the slums, self-made, unscrupulous, fattening on divorces of the rich, and losing his adored wife thereby. Fast, tense, and rich in character interest.
For A: ***Entertaining*** *For Y:* Mature *For C:* Beyond them

Day of Reckoning (Richard Dix, Madge Evans) (MGM) Dismal attempt, poorly written and acted, at triangle melodrama. Happy home, extravagant wife, embezzling husband, jail, rich villain, unfaithful wife shot by villain's mistress, hero foams and kills villain, et cetera. Stupid dialog and direction. Una Merkel as loyal maid only bright spot.
For A: Worthless *For Y:* Unwholesome *For C:* No

East of Fifth Avenue (Wallace Ford) (Columbia) Elementary portrayal of supposed "life" in East Side boarding-house, with depressingly futile people who eke out existence by lying, cheating, stealing, gambling. Hero is racetrack tout, gets heroine with child, marries contemptible blonde who skips with winnings.
For A: Trash *For Y:* Unwholesome *For C:* No

Easy to Love (Genevieve Tobin, Adolphe Menjou) (Warner) Assorted liaisons of four people, two married, with Menjou as chief Lothario ducking in and out of closets and bathrooms, and young daughter fully matches parents in sophistication. Artificial and obvious sex exploitation using all standard devices. Feeble stuff.
For A: Feeble of kind *For Y:* Unwholesome *For C:* No

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Emil und die Detektive (Foreign cast) (German Production) Country boy visits grandmother in Berlin, is robbed by sinister stranger on train. Trailing and capture by hero and city kid pals make cumulative thrill. Masterpiece of child-acting and true cinematic art. Hollywood should study it for difference between megaphone-obedience and acting.
For A: ***Exceptionally fine*** *For Y:* Probably good *For C:* Probably good

Fugitive Lovers (Madge Evans, Robert Montgomery) (MGM) Hero and heroine meet on cross-country bus, he fleeing Sing Sing, she the crude pest of her chorus-girl life (and of the audience). Rescue of snowbound school-children solves all. Fast tempo, excitement, suspense, but depressing picture of bus travel and much bad taste in comedy.
For A: Fair thriller *For Y:* Exciting *For C:* Doubtful

Fury of the Jungle (Donald Cook, Peggy Shannon) (Columbia) Another use of hectic jungle background for a lone white heroine surrounded by degenerate males, which gives free play for cruelty, bestiality, grewsome thrills, and sex at its rawest. Cast and acting too good for such trashy material.
For A: Mediocre *For Y:* Unwholesome *For C:* No

Gallant Lady, The (Ann Harding, Otto Kruger, Clive Brook) (U. A.) Airplane tragedy robs fine heroine of her husband-to-be. Her struggles thereafter to carry on for herself and baby are made intensely interesting and appealing by fine acting and very human characters. She wins out. Mature, skillful, delicate, convincing.
For A: ***Very good*** *For Y:* Unsuitable *For C:* No

Goodbye Love (Charles Ruggles, Veree Teasdale) (RKO) Inexpressibly cheap concoction about easy divorce and the alimony racket which not even Ruggles' deft comedy touch keeps from being pretty thoroughly disgusting throughout. Much suggestive dialog and cheap actions by mostly cheap people.
For A: Trash *For Y:* By no means *For C:* No

Hell and High Water (Richard Arlen, Judith Allen) (Paramount) Aims to be realistic portrayal of simple, honest, crude, water-front captain of garbage-gathering tugboat. Harmless but boring—artificial story, banal dialog, confused motivation, amateurish acting, and clumsy direction. Too unintelligent to be interesting.
For A: Mediocre *For Y:* Harmless *For C:* No interest

If I Were Free (Irene Dunne, Clive Brook) (Radio) Mature problem play on the difficulties of true love when marriage is impossible, done with charm and dignity, acting and direction notably fine. Convincing in character, rich in intelligent humor. Too smooth, deft, and subtle for general popularity.
For A: ***Very good*** *For Y:* Mature *For C:* Beyond them

Let's Fall in Love (Edmund Lowe) (Columbia) Artificial story of Hollywood high pressure director who trains little circus girl to be emergency "Swedish star." Success until exposed by his financée. Heart-broken little "star" learns he loves her after all. Painful singing, but mostly human and appealing.
For A: Fair *For Y:* Probably good *For C:* Harmless

Love, Honor, and Oh, Baby (Zasu Pitts, Slim Summerville) (Universal) Labored effort at another semi-slapstick comedy by this team, less successful than previous ones. Zasu as maid tries to frame her employer to give her blundering lawyer-financé a profitable breach-of-promise case to finance their marriage. Feeble stuff.
For A: Futile *For Y:* No *For C:* No

Man of Two Worlds (Francis Lederer, Elissa Landi) (RKO) Highly artificial concoction, bringing primitive but alert Eskimo from north Greenland to London. His struggles to acquire language and ways of civilization give many interesting moments, through Lederer's expert acting, relieving greatly general monotony of subject.
For A: Fair *For Y:* Fair *For C:* Fair

Master of Men (Jack Holt, Fay Wray) (Columbia) Threadbare plot about steel industry and stock market. Hero is labor-champion who rises to executive position and becomes money-mad. Financial disaster brings about expected results. Chiefly sensational stuff in the usual Holt manner.
For A: Mediocre *For Y:* Doubtful *For C:* No interest

Midshipman Jack (Bruce Cabot, Betty Furness) (RKO) Sincere and convincing portrayal of cadet life at Annapolis Naval Academy, genuine in setting, depicting the spirit of loyalty and discipline developed there. The story, although not original, is wholesome and inspiring. Pleasing little romance.
For A: ***Pleasant*** *For Y:* ***Good*** *For C:* ***Good***

Miss Fane's Baby Is Stolen (Dorothea Wieck) (Paramount) Elementary attempt at sensational exposé of kidnaping. Star's mother-role made to portray merely maudlin affection and absurd treatment of her baby. Then, crude melodrama of stealing, near killing and burial, and crazy rescue of child. Incredibly stupid use of this brilliant actress.
For A: Discouraging *For Y:* Better not *For C:* By no means

Nana (Anna Sten, Richard Bennett, Lionel Atwill) (U. A.) Notable screening of Zola's novel of career of beautiful wanton, from gutter to social and artistic heights in Paris seventy years ago, and finally back to suicide. Splendidly set, acted, directed, and photographed. Marks Sten as outstanding screen actress.
For A: ***Excellent*** *For Y:* By no means *For C:* No

Queen Christina (Greta Garbo, John Gilbert) (MGM) Splendidly produced, regal throughout, with fine supporting cast, this nearly historical picture of 17th century Sweden gives Garbo her finest role to date as the lonely, iron-willed, human queen. Elaborate love episode, sensational and strong, not for youth.
For A: ***Excellent*** *For Y:* Decidedly not *For C:* No

Sons of the Desert (Laurel and Hardy) (MGM) Laurel and Hardy nonsense-and-slapstick comedy at its best, with laughs for everybody, and decidedly more character and plot interest than is usually found in such farce-comedy. Laurel's doddering pantomime is more skillful than ever. Amusing for any audience.
For A: Good of kind *For Y:* ***Very good*** *For C:* ***Very good***

This Side of Heaven (Lionel Barrymore, Fay Bainter) (MGM) Thoroughly wholesome, realistic, sentimental story of happy family and comical maid, suddenly disrupted by crooked embezzlement charge against father. The critical situation brings out the best in all concerned and the human little picture earns its happy ending convincingly.
For A: ***Pleasant*** *For Y:* ***Entertaining*** *For C:* ***Good***

Waltz Time (Evelyn Laye and English cast) (British-Gaumont-Fox) Costly, lumbering musical comedy that tries hard to be fast and funny. Irresistible hero goes merry-making with wife's maid and others, until wife dons mask and accent to catch him at a ball. Faulty sound spoils the singing; dialog dull, action ponderous, comedy feeble.
For A: Weak *For Y:* Better not *For C:* No

Women in His Life, The (Otto Kruger) (MGM) Hero is super criminal-lawyer who is successful with juries and women. Involved plot centers around trial of innocent man and hero's efforts to save him. Kruger wasted in an artificial role and an unconvincing story. Overdone melodrama at finish.
For A: Mediocre *For Y:* Unwholesome *For C:* No

Worst Woman in Paris (Benita Hume, Adolphe Menjou) (Fox) Blasé heroine leaves wealthy Parisian playboy for America. Train wreck brings genuine romance with Kansas teacher, blinding him to devoted secretary. Playboy's financial reverses recall her, leaving hero to marry whom he should. Inoffensively sophisticated, often unconvincing.
For A: Fair *For Y:* Better not *For C:* No

What's Happening in Religious Education

THE year 1934-35 marks the fiftieth anniversary both of the founding of the Chosen (Korea) Mission of the Presbyterian Church in the U. S. A. and of Protestant Missions in Korea. Because of this the Presbyterian Mission is planning to hold a Jubilee Celebration at its annual meeting, June 30-July 3, in Seoul, Korea. Christianity has made rapid growth in Korea. As recently as 1888 there were governmental objections to mission work in Korea. Yet today there are "two self-supporting and self-governing churches with 3,579 church buildings, 122,857 regular members, a total Christian constituency of 316,356 and 255,286 enrolled in Sunday schools. There are 556 Korean ministers and a total of 1,579 salaried Korean church workers, nearly all of whose salaries are paid by their own people."

BY JANUARY 15, more than half of the state superintendents of education in the country had responded to an offer of assistance from the National Council of Parent Education looking toward temporarily attaching special assistants in parent education to state departments of education. These special assistants will be persons trained in parent education and will be responsible for the parent education aspects of the emergency education programs in the various states.

AN inquiry into living and working conditions of the young business woman was made at an all-day conference held at the national Y. W. C. A. headquarters in New York on October 26. The cooperation of approximately one thousand young business girls, over a period of two years, in making detailed reports on their leisure time interests and activities, produced information from which intensive studies have been made. Three hundred other young women recorded their wages, noted working conditions, and itemized their personal expenditures for two years as a part of the survey. Reports covering various phases of the studies were made by representatives of the national staff. A study of wages and working conditions, made by the Women's Bureau of the Department of Labor, was presented by Miss Ethel Erickson of the Women's Bureau. Following the presentation of the studies, the afternoon session was open to general discussion under the leadership of Dr. William H. Kilpatrick of Teachers College, Columbia University.

IN MARCH, 1934, the National Council of Parent Education started the publication of a bi-monthly professional service bulletin entitled *Parent Education*. This bulletin is intended to serve as an avenue by which members of the interested professions may keep informed regarding developments in the movement for family and parent education and by which reports of experience in different sections of the country and in various professions may be made available to others working along similar lines.

OVER seven thousand of the twenty-odd thousand high schools in the United States have already taught the Paris Pact as a part of their regular work. This has been done in the past four and one-half years under the leadership of the National Student Forum on the Paris Pact. The office of the Forum is 532 Seventeenth Street, N. W., Washington, D. C.

THE death of Miss Eva A. Callarman, which occurred at Spencer, Iowa, on January 17, came as a distinct shock to her many friends and co-workers in the field of religious education. For the past eight years Miss Callarman has been a field representative for the Disciples of Christ—first serving as elementary worker for the Northern Area and later becoming the regional director of religious education for that area with headquarters in Des Moines, Iowa. In addition to her denominational field work, Miss Callarman was active in interdenominational enterprises and had been doing considerable curriculum writing for her board. She was a member of the Children's Work Professional Advisory Section of the International Council.

THE Child Study Association of America held its forty-fifth anniversary conference in New York City on January 19 and 20. The theme of the conference was that of the function of the family in a changing society. Previous to the conference, the Association enlisted more than thirty specialists in the fields of sociology, education, psychology, psychiatry, religious education, economics, and parent education for a consideration of this subject. These men and women met at various times for two months to discuss the many implications of the conference theme. At the conference, reports from these informal discussion groups were presented as bases for the larger group discussion. The conference thus became an active, constructive discussion rather than a program of set "addresses."

DR. EARL E. EMME, who has recently completed his Ph.D. work at the University of Chicago, has been made director of one of the seven Illinois Federal Transient Bureaus. The bureau is located at Rockford, Illinois, with a staff of twenty-two case workers, teachers, business managers, personnel directors, et cetera. The dormitories house some four hundred men who are at the present time out of work and earnestly seeking employment.

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TEMPLE University, in Philadelphia, celebrated its fiftieth anniversary the week of February 11-17. Among those taking part in the celebration were: Bishop Hughes, Dr. Stuart G. Cole, Dr. Rufus M. Jones, Dr. Daniel Poling, and Dr. Samuel Zwemer. Through its late afternoon and evening classes Temple University is making a special effort to carry out its founder's slogans of "education for all" and "help a man to help himself."

MR. RAYMOND BALDWIN has recently been chosen as director of religious education for Kansas for the Disciples of Christ. Mr. Baldwin is a Kansas man and has for some time been active in the religious education work of the state. He is a graduate of Cotner College and has a B D. degree from the Divinity School of Yale University.

MR. KIANG WEN HAN states in *The Chinese Recorder*, "We observe (in China) an unmistakable emergence of genuine Christian vigor which is expressed in three ways. First of all, a new awakening in religious beliefs. The chief note of this new awakening is the endeavor to identify religion with life by interpreting religion in terms of life. The natural corollary of this idea is emphasis on religion as a socialized force. Social salvation is foremost in the thought of Christian students . . . Apart from this practical interest there is clear evidence of growing appreciation of the transcendent in religion. Worship and mystical experience are given their rightful place. The popularity of retreats, candle services, and pledge ceremonies in Christian student gatherings are clear signs in that connection."

A JOINT meeting of the national organizations of the Y. M. and Y. W. C. A., recently held in New York City, brought to a focus the urgency of the spiritual claims of young people along with their need for jobs, food, and other forms of relief which are being given nation-wide attention in the 1933 Mobilization for Human Needs.

THE research program of the National Council of Parent Education now has fourteen fellows engaged on special research projects in parent education. Most of these fellows are working under the immediate direction of the centers in which the studies are being made although the work is under the supervision of Dr. Helen L. Witmer, Research Associate of the Council.

THE Biennial Medical Missions Conference will be held in New York City this year, March 8-10. Persons desiring further information concerning delegates and meetings should write to the Medical Committee of the Committee of Reference and Counsel, 419 Fourth Avenue, New York City.

MISS MYRTLE A. McDANIEL has recently been added to the staff of the North Carolina Sunday School Association as Director of Leadership Training. Miss McDaniel has her Master's degree in religious education from Boston University and has had considerable teaching and local church experience. She goes to North Carolina from Lehighton, Pennsylvania, where she has been active in church and community enterprises.

THIRTEEN girls, representing student Y. W. C. A. groups in various parts of the United States, took part in a meeting of the National Student Council of the Association which was held in New York City the last week in December. They took up religion, education, race relations, and the industrial situation as it is affected by the economic construction program, and helped to lay plans for the student activities which will be a part of the national biennial convention of the Y. W. C. A.'s which is to be held in Philadelphia in May.

THE following are the names of those who have joined A Fellowship of Christian Workers between November 1 and December 15, 1933. Information concerning the Fellowship and an application blank may be secured from your state council, your denominational board, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Harry J. Carey, Los Angeles, Calif.
Edith M. Clark, San Francisco, Calif.
Ida Nicholas, San Francisco, Calif.
Wayne G. Miller, New Canaan, Conn.
Beulah Clearwaters, Selbyville, Del.
C. J. Woolfolk, Washington, D. C.
Ruth Alexander, St. Petersburg, Fla.
Lena E. Smith, Winter Park, Fla.
Cora D. Beattie, Chicago, Ill.
Margaret C. Coyner, River Forest, Ill.
James H. Hagerty, Richmond, Ill.
Elizabeth Odell, Chicago, Ill.
Mrs. Edward R. Bartlett, Greencastle, Ind.
Edward R. Bartlett, Greencastle, Ind.
Anna M. Clarke, Indianapolis, Ind.
Nellie C. Young, Indianapolis, Ind.
Marion L. Ulmer, Portland, Maine.
Dorothea Greenawalt, Baltimore, Md.
Raymond C. Sorrick, Baltimore, Md.
Marjorie J. Burdick, Lansing, Mich.
Mrs. George J. Hoke, Romeo, Mich.
George A. Osborne, Hillsdale, Mich.
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Coral M. Wood, Alma, Mich.
Emma E. Chandler, Creighton, Mo.
M. Marien Halbert, Sedalia, Mo.
F. B. James, Cameron, Mo.
Glenn McRae, Overland, Mo.
Mrs. A. E. Shubing, Kansas City, Mo.
George Ulrich, Deepwater, Mo.
Grace E. Young, Lincoln, Nebr.
Gertrude E. Fritz, Buffalo, N. Y.
Ellis F. Van Riper, Brooklyn, N. Y.
Mrs. William G. Schmidt, Floral Park, N. Y.
Mrs. Ira E. Herzberg, Bismarck, N. D.
Ira E. Herzberg, Bismarck, N. D.
Merrill R. Larkin, Bismarck, N. D.
Mrs. R. A. Ritterbush, Bismarck, N. D.
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Florence Martin, Dayton, Ohio
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Margaret L. Andre, Wilkinsburg, Pa.
Alice F. Aten, Pittsburgh, Pa.
Mrs. J. M. Bailey, Pittsburgh, Pa.
Mrs. R. G. Byerly, Wilkinsburg, Pa.
Mrs. J. Kirkwood Craig, Pittsburgh, Pa.
Clara G. Earhart, Indiana, Pa.
S. P. Early, Roaring Spring, Pa.
Clemmie E. Fife, Pittsburgh, Pa.
Lucile Forbes, Pittsburgh, Pa.
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Mabel Elsie Locker, Philadelphia, Pa.
Lynn Rockwell, Wilkinsburg, Pa.
Mrs. M. R. Schell, Pittsburgh, Pa.
A. J. R. Schumaker, Philadelphia, Pa.
Grace G. Stewart, Aspinwall, Pa.
Florence J. Terrell, Pittsburgh, Pa.
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Mrs. Charles A. Wohn, Crafton, Pa.
Adrian J. Westmaas, Wilkinsburgh, Pa.
Martha Wyland, West View, Pa.
Alfred C. Young, Wilkinsburg, Pa.
H. G. Williamson, Etowah, Tenn.
R. E. Sherrill, Haskell, Texas
Gertrude L. Apel, Seattle, Wash.
Thelma Danelson, Chewelah, Wash.
Arthur L. Frederick, Tacoma, Wash.
Garnett Kager, Seattle, Wash.
Wesley F. Rennie, Seattle, Wash.
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The Nursery School and the Church

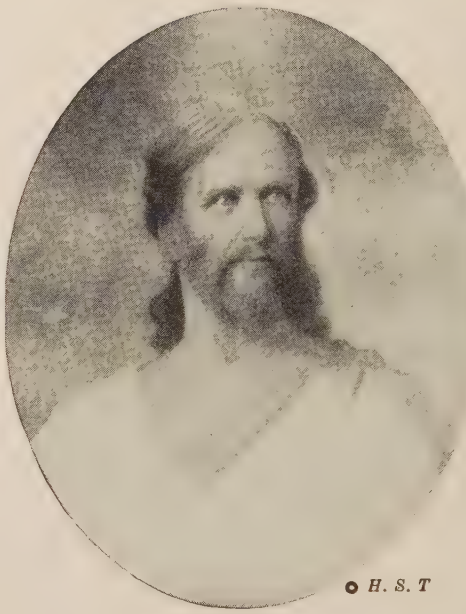
(Continued from page 15)

all later education, in whatever field, must build are so largely determined during the years before any school touches the child that, however modern the set-up of a church school may be, unless the right ground-work has previously been done, the efforts of this institution will never approximate their highest effectiveness.

Therein, then, lies the first great reason why I have come to sense something of the possibilities inherent in the nursery school as an integral part of the program of the church. It enables the church to begin its work at the beginning. It recognizes the fallacy of the hoary, yet still current, notion that all a small child needs is to be kept clean and healthy physically. It perceives that he can be helped, even when very small, to learn the difficult art of living, and of living cooperatively with other people.

Again, the nursery school can help the church to arouse parents and to convince them of the importance of the church in the life of the child. Any honest minister these days must surely be quite ready to admit that there are countless people throughout the land who regard the church as a waning institution. True enough many of them send their children to church school; but it is often without any great certainty that the children are getting anything much out of their going. Some of these parents need to be stirred to see what their opportunities and responsibilities are for a right religious training of their children. Others need to be—convinced. And the nursery school, drawing parent and child and church together, beginning close to the beginning of the child's life, and, with trained leadership, seeking to lay in that life the foundations of a genuinely religious character—can there be anything more likely to elicit the respect and cooperation of parents?

The public schools are not yet ready for the nursery school. They will not be ready until more sentiment for it has been created. And that sentiment will come only as small, experimental, private schools generate it. But private schools cost money, often much more than younger parents can afford. And one of the major items in such cost is that of building operation. Yet, here are our churches, many of them admirably equipped, but standing idle for most of the week and used Sundays—so often still—primarily only to give their people a means of *escape* from the problems of life. Perhaps if more of them were to *face* life's everyday problems, were to seek and to try to fill in more practical manner life's needs, the church would itself find—Life.



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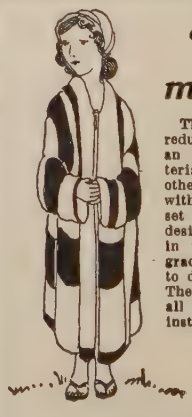

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HAND WORK

A Great Bell Ringing

(Continued from page 24)

OMAN: Did I? I have forgotten.

OY: Well, that's what you said, Mother. It has risen out of the forest now, and I can hear it ring.

OMAN (*putting her hand on his head and ruffling his hair*): You're not dreaming, Son?

OY: No, it's not a dream, Mother. I *hear* it.

OMAN (*looking at him intently*): The sun doesn't really ring like a bell.

OY: But I hear it, Mother. Listen! If it's not the sun ringing, then what is it?

(*Distantly—very faintly—there sound two deep notes of a gong. What is intended here is that the sounds shall be so faint that they will be* felt *by the audience as a vibration, rather than be heard as sound.*)

OMAN (*Puts her left hand to her breast and rises abruptly, agitated. She speaks in an awe-struck voice*): I heard it! I heard it! It struck deep into the core of my heart. No, no! That was no bell of the sun.

OY (*rising*): Then what was it, Mother?

OMAN: Hush! I do not know. It was sweet—sweet! Listen! (*Both listen.*)

(*Into the silence of their rapt concentration the* MAN *comes down to refill his pouch, and the* WOMAN *and the* BOY *move slowly out of their absorption as he speaks.*)

AN: There is a joy in labor when things are well. To put the good seed into the good earth is itself good. And when all things are right, the harvest is sure, and it also will be good. This is a happy day and a happy sowing. In this happiness there is peace, but it is more than peace. Freedom and adventure are in it too, but it is more than adventure and freedom. Oh, it is good for a man to give the strength of his body and his heart to the purposes of Nature.

WOMAN: The purposes of Nature are right and good.

(*She and the* BOY *have filled the* MAN'S *pouch. The* BOY *rises and holds it toward the* MAN. *The* WOMAN *also rises. For a moment, before taking the pouch, the* MAN *puts an arm about each of them and they stand thus united.*)

MAN (*in deep earnestness*): God has *not* forgotten us!

WOMAN: He neither slumbers nor sleeps.

(*The* MAN *reaches a hand and takes the pouch from the* BOY.)

BOY: Did you hear the bell too, Father?

MAN: Bell? What bell?

WOMAN: We do not know. But we heard it—sweet and clear.

MAN (*laughing*): I heard no bell. My heart and my blood are singing too loud. And the seed and the ground are singing. This is a *good* day!

(*As the man turns up-stage, the* KING'S MESSENGER *enters. He is more gorgeously attired than in Episode One, wearing a different, brighter cloak. His bearing is less supercilious and cold.*)

MESSENGER: I bring you good tidings from His Majesty, the king. Our strife is ended. No longer does the realm suffer the dangers and terrors of war. And now that His Majesty has been victorious over all his enemies, the king enjoins upon the people, high and low, rich and poor, full fealty to the cause of the common welfare. Taxes will be reduced at once, in order that the wealth arising out of our fields, our forests, our mines, and our rivers may be distributed among all the people, that the whole realm may again rejoice in the blessings of freedom, peace, and former prosperity. God save the king. (*He steps forward, thrusts his hand into the* MAN'S *pouch, and examines the seed.*) This is beautiful, healthy seed, my good man. Where have you been able to procure such seed as this, after the lean years?

MAN: This is all that remains from the barren time. Instead of eating it, we have gone hungry, and I have saved the seed for the sowing.

MESSENGER: You are a wise man, and strong in endurance. Go on with your sowing, and at the harvest may you and yours be well filled. (*Exit.*)

MAN: It is a strange thing, but somehow I seem to know that more than war is ended. Never before have I heard such good words from the king's messenger. If all this be true, I may again be able to hide away a gold piece in my house.

BOY: Is it so wonderful to possess gold, Father?

MAN: Gold is like a king, my son—so excellent that most things on this earth bow down to its power. (*As he speaks, the* WANDERER *enters.*)

WANDERER (*He wears a white woolen robe, instead of the gray one, and his manner,*

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while still serene and serious, is more animated than in either of the other episodes): Yet there is One who has said, "Lay not up treasures for yourselves on earth, but in heaven."

WOMAN: Ah, that is what I meant when I cried for peace. When I said that peace was a shining silver coin, I was wrong. And when I said it was a jewel that one might carry in one's breast, I was wrong. Peace can only lie within—within the heart.

MAN: Treasures in heaven, you say? This Man of whom you speak—had he no use for goods and money?

WANDERER: To him, money was a tool, to be used in this world's commerce. But don't you remember how, in the parable of the sower, he spoke of the deceitfulness of worldly riches? And how he said, "Render unto Caesar that which is Caesar's, but unto God that which is God's"? He even went into the Temple, and scourged the money-changers there, declaring that they had turned the house of the Lord into a den of thieves.

WOMAN: Was it the Nazarene who did all this?

WANDERER: Yes. The Nazarene, who is a teacher and a savior.

MAN: A savior!

WANDERER: His doctrine is peace on earth, and his mission is to teach love among all men.

(For a moment they are all silent, considering his words.)

WANDERER: But envy and hatred killed him at last.

WOMAN: They killed so good a man!

MAN: How could they kill a savior?

WANDERER: On the hill of Golgotha they crucified him until he was dead. Then they buried him in a tomb. But on the third day he rose from the dead, and walked again among men.

WOMAN: Marvelous!

MAN: Is this thing to be believed?

BOY: How could any man do that, Mother?

WOMAN: Hush! I do not know.

WANDERER: It was like this, I think. Within all living things there moves the power of Life itself. And the power of Life is the power of God. In a man this power is greater than in a grain of sand, or in a tree, or in an ox. And in some men it is greater than in other men. But in the One of whom I speak it was so supremely potent that he identified himself, not with the changeful outer world, but with this everlasting power that was in himself. All his life he expressed this power of God. So you see, he understood and knew completely that limitless strength and virtue that was in him. Hanging on the cross, he gave up the ghost; but that ghost was not the inner power of his life. The power that was in him, his body could not give up, for the body that it inhabits is not the master of the power of God. Bodies hold it as a sacred cup may hold a precious ointment; but the power is the master of those bodies. And the great power of God that was in this Man was not ready to surrender up his body until it had raised that body from the tomb, so that all men might know that the power of God is the master of all life, and likewise master of that disintegration which we call death.

WOMAN: It was a miracle!

WANDERER: It seems miraculous. But perhaps that is only because we do not sufficiently understand.

MAN: No, I do not understand it.

WANDERER *(turning to* MAN*)*: You are sowing your grain. In each kernel of the seed, though it may seem to be dead, lies the power of Life, which is the power of God. You bury the seed in the ground and the seed rots and is no more. But what disappears is only the material form and substance of the seed. The *life* of the grain still lives and stirs, and presently it rises again in a new form of strength and beauty and fruitfulness. There is never any end to the power of Life which is the power of God.

MAN *(nodding understandingly)*: Then I am sowing not only grain in my field, but also the power of God!

WOMAN: And I have been examining the power of God in handfuls of grain, for years, and did not know it!

BOY: And I have been measuring it in a wooden measure!

WANDERER: Even so. The Power is in the seed, and in him who sows it, and in her who handles it, and in him who measures it. And now that he of whom I speak has made it sure forever that the power of God that is in us all is superior even to the death of the body, that mighty knowledge goes ringing through the world like a great bell.

BOY: The bell we heard, Mother!

(The WOMAN *falls to her knees, and buries her face in her hands.)*

WANDERER *(approaching her)*: I have brought you a little gift of seed. *(He puts into the* WOMAN'S *hand a tiny sack of seed.)*

WOMAN *(reverently opens the sack, and having examined the seed, cries out joyfully)*: It is the seed of the bright red flower! *(She rises, agitated.)*

BOY: The flower of love, Mother!

WOMAN: Yes, yes!

WANDERER: The word of the Master is *Love.* And I have brought you this seed as a symbol, that you may never forget that the power and the love of God are planted in the heart of every creature, and cannot die. *(He extends both arms above them in benediction, while they bow their heads.* WANDERER *exits. The others watch him go.)*

MAN: Is it not a wonder that I, a common man, should be scattering the power of God with my hand?

WOMAN: You are a better man than you know. You have always been faithful to the good seed and to the power of God that moves in the good earth.

MAN *(nodding slowly)*: Better than I knew. My labor in the fields will never again be toil to me, but a service to the Eternal. I must go on with the sowing. *(Returns up-stage)*

WOMAN: And I must go and plant the precious seed the Wanderer gave me—the seed of the living symbol.

BOY: What is a symbol, Mother?

WOMAN: A symbol is a sign to stand before the senses of men, that our hearts may be reminded of the invisible Truth. *(She chants.)*

Within us lives the flower of light,
Forever beautiful and bright.
It fails not with our failing breath,
But rules victorious over death.

BOY: Mother! Mother! The bell!

(At back stage, the MAN *stops in his stride, and the three stand rapt and listening. Faintly, as before, the gong is struck off-stage.)*

SLOW CURTAIN

The supply of February JOURNALS, containing the play "Simon the Leper" by Dorothy Clarke Wilson, has been exhausted. Copies of the play may be secured from the Walter H. Baker Co., 178 Tremont St., Boston, at 35c each.

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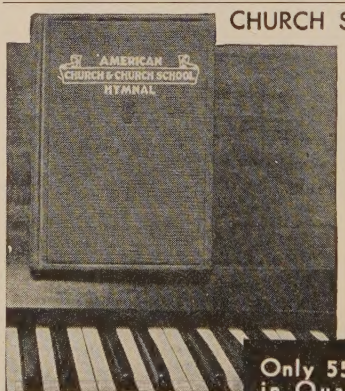

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NEW BOOKS

The Character Emphasis in Education. By Kenneth L. Heaton. Chicago, The University of Chicago Press, 1933. 415 p. Price $3.00.

In the vast amount of material which is now being written on character education, this book is somewhat unique in that it allows actual descriptions of school procedure to postulate the general principles which the author wishes to set forth and defend. Such a method, in that it stimulates the imagination of the reader, is calculated to help the puzzled average reader to make his own definition of character education and to attract and hold the attention of that very important but hitherto rather neglected group, the public school constituency.

This book impresses us as being of particular value for two reasons: first, because it can be made to serve as a "carry over" from the schoolroom to the home and neighborhood; and second, because it provides a wealth of material for the guidance of teachers who may be endeavoring to follow some of the recently developed technics through the regular school program.

The author seems to express his own challenge in the first chapter wherein he impresses us with the changing emphasis in education from "subject matter" to "life." We are led to appreciate "life" in its large meaning and in its involved responsibilities as he refers to the necessity of a critical study of a community to make possible the practical application of the important fact that an educational program that touches the children only during the school day is inadequate. He prophesies a fondly anticipated hope, rather than any widespread present-day realization, in the sentence: "In some manner the school had to shed its influence into the home and the community, or, even better than that, the school should enlist outside agencies in a cooperative movement for the betterment of boy and girl life." The book, if it can be introduced to a large constituency, should in itself render great assistance in developing such constructive appreciation on the part of the adults with whom pupils associate.

Part of the author's process constitutes a treatise on the transfer of influence from the regular school subjects to that variety of contacts which the pupil will regularly have to make. In this procedure he states his case with that clearness which arises from the abundant use of apt illustrations which enables the reader to visualize not only the school in action but also the very large range of possible out-of-school contacts which will be involved in subsequent experiences. From this, parents and other interested adults can get both a clear and sympathetic understanding of the objectives in the school program and a new vision of their own responsibility in the character development of children and young people.

The major portion of this book is given to reports of various methods of character education now being used in public schools. It is intended primarily as a survey report and as a practical guide to teachers, principals, and others engaged in public school work. It is essentially a book of materials and methods and as such it will be of value to many persons and groups.

In the hands of a capable teacher, this book could well serve as a text for a parent-teacher class. Its study would enlarge the vision of parents and define the new school emphases which they are trying to understand. If in the study parents and teachers could interchange suggested questions with the further illumination of experiences it would enable the teacher to develop that needed initiative which is necessary for supplementing the best of classroom methods.

More and more church leaders are developing a constructive consciousness of their responsibility for that increasing throng who cannot be reached directly through the church school. A study of this book will tend to convey that understanding of school objectives which will enable ministers and religious education leaders to encourage the day school teacher and inspire a more practical cooperation in the general community life.

—J. R. Hargreaves.

The Board of Editors calls special attention this month to the book entitled, "The Character Emphasis in Education" by Kenneth L. Heaton. All workers in Christian education should have a sympathetic understanding of what is being done in this field in the public school. For that reason we commend a careful study of this book.

The Improvement of College Worship. By Paul N. Elbin. New York, Bureau of Publications, Teachers College, 1933. 154 p. Price $1.50.

This book is based upon a study of the situation in regard to worship services in colleges, universities, normal schools, and theological seminaries. From this study is developed a discussion of the meaning of worship; plans for improving it and solving practical problems such as leadership, frequency, content of services, etc.; how to prepare services of worship; the question of rituals and symbols; and other matters. Simple services of high quality on a variety of themes are given. A very complete classification of reference material on various topics is added. This outline of the book will show how useful it would be to persons and committees responsible for planning worship services even outside of college chapels.

—P. R. H.

Making Life Better. By Elwood Worcester. New York, Charles Scribner's Sons, 1933. 244 p. Price $2.00.

This book is a brief and more popular treatment of the ground covered in the larger volume, *Religion and Medicine*, or *Body, Mind, and Spirit*. It gives an interpretation of the life and message of Jesus, and contains chapters on "Fear," "Reconciliation," "Directing Our Thoughts," "Living on a Low Tension," and other themes, closing with a discussion of "Death and the Life after Death." Dr. Worcester is a recognized leader in the application of the newer psychological knowledge and methods to the solution of emotional difficulties.

P. R. H.

The Meaning and Truth of Religion. By Eugene William Lyman. New York, Charles Scribner's Sons, 1933. 468 p. Price $3.00.

In this book Dr. Lyman presents an interpretation of religion "according to its own intrinsic nature and in terms of its typical forms." A helpful introduction is followed by treatments of religious experience and religious knowledge. Religious beliefs take most of the space, including God, Man and His Needs, and a Spiritual Universe.

Dependent and Neglected Children. Report of the Committee on Socially Handicapped—Dependency and Neglect, White House Conference on Child Health and Protection. New York, D. Appleton-Century Company, 1933. 439 p. Price $3.00.

This most recent publication of the results of the studies leading up to and growing out of the White House Conference on Child Health and Protection is an admirable and complete assembling of all available data on the subject of socially handicapped children. It includes studies of children born out of wedlock, children in institutions, children in homes of poverty, children of immigrant families, children of socially handicapped races. In each case, first hand investigations by competent authorities are reported, making the material reliable and up-to-date.

Included in the volume are definite recommendations for relieving the condition of these children and providing an opportunity for wholesome development. These recommendations are based upon analyses of the causes and background of dependency. Most important among the recommendations is that children should not be removed from their homes for reasons of poverty alone, but in these cases systems of home relief should be established enabling all mothers suited to rear their children to keep them together in the family group.

The problem of the dependent and neglected child is growing in the United States and must be faced intelligently and sympathetically, if delinquency is to be prevented, and the possibilities of the children conserved. The Christian churches have a deep interest in all efforts to bring about a happier state of affairs for these children, and should avail themselves of the information which this volume contains so that they may take the initiative in arousing the community conscience on this problem.

—M. A. J.

Facing Our Day. By William Chalmers Covert. New York, The Abingdon Press, 1934. 183 p. Price $1.50.

In this book the General Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A., opens his mind and heart to discuss some of the most pressing problems of our time. Education, the machine, increased leisure, the widespread use of books, the ever-present newspaper, religious uncertainty and confusion as expressed in numerous cults, the new trends in psychology—these and other topics pass under his review. In spite of the dark sides of the picture, darker even than these pages reveal, he ends on a note of hope as he discusses the spiritual hunger and expectancy of our day.

—P. R. H.

Faith, An Historical Study. By Stewart Means. New York, The Macmillan Company, 1933. 334 p. Price $2.50.

In the words of the preface, this "is not a church history in the ordinary sense of the word, or a history of doctrine. It is an attempt to discover what forces were at work to shape the different forms in which the interpretation of the word Faith found expression." The origin in Jewish experience of the concept "Faith," its development in the New Testament period, and its changing meaning in the successive periods of church history are traced with insight and skill.

—H. C. M.

The Bible and the Quest of Life. By Bruce Curry. New York, Oxford University Press, 1933. 316 p. Price $1.75.

The author of this book is considered by many to be one of the most effective teachers of Bible in student conferences in the country. He has long been known for his mastery of the Bible and for his powers to interpret it. This book is an artful piece of work. It is far from a textbook on the Bible, but rather a guide which one may use in exploring the issues of his life by using the Bible as a resource.

In his preface the author makes this statement of his purpose: "It is the purpose of these studies to approach the Bible from the standpoint of discovering its major contributions to man's quest for life that is best. The literary critical and historical study of the Bible, rich as its results have been, may have diverted the attention of both teacher and student from the chief value of the book which lies in the help it offers for meeting man's most vital needs." This book should be equally helpful for personal study and for group use. It is not a book you read—it is one you study. —R. A. B.

Nancy. By Ruth Alexander Nichols. New York, The Macmillan Company, 1933. Price $1.75.

To an adult who loves children or one who wants to understand them, this volume will be a course of great delight—and valuable instruction. To a child, Nancy will become a charming friend whose doings *may* be attractive enough to inspire imitation! The book is a series of lovely action photographs of a four-year-old who does all sorts of interesting things—playing with her dolls, running in the park, helping mother, dressing herself, and so on. The captions are brief and entertaining. What she does is what four-year-olds generally like to do, and suggests activities which are valuable educationally as well as just fun to do. We consider it an unusually attractive and worthwhile book both for children and for their parents. —M. A. J.

You and Yourself. By Albert George Butzer. New York, Harper & Bros., 1933. 117 p. Price $1.00.

This is the sixth in a series of monthly books of sermons by great living American preachers. These sermons are personal and practical, clearly based upon an understanding of the everyday experiences and needs of ordinary people. They aim to lead toward a better understanding of one's own inner life and personality and to practical ways of spiritual growth.

The Hope of the World. By Harr Emerson Fosdick. New York, Harper Brothers, 1933. 240 p. Price $1.50.

This is a book of sermons by the wel known pastor of Riverside Church, New Yor City. While many of his sermons have bee printed in pamphlets and magazines, this the first volume of sermons which Dr. Fo dick has published. These twenty-five di courses on Christianity in our day were firs delivered in Riverside Church, taken dow stenographically, and then broadcast as part of the Sunday afternoon National Ves pers.

The Awakening of St. Timothy' League. By William A. Lillycrop. Mil waukee, Wis., Morehouse Publishing Co. 1933. 59 p. Price $1.00.

In story form this small book gives th account of how one young people's leagu of careless members became an active force for service in the church and community. I would meet a real need if put into the hands of a youth officer or adult adviser.

—P. R. H.

His Glorious Shame. By James Black New York, Fleming H. Revell Company 1933. 39 p.

A story of Simon of Cyrene—his sense of shame for having had to bear the cross of a condemned man; and his joy, years later, to learn that he had, unknowingly, rendered a bit of service to the Christ his sons have learned to love.

Lesson Commentary for Sunday Schools: 1934. Edited by Charles P. Wiles and D. Burt Smith. Philadelphia, The United Lutheran Publication House, 1933. 316 p. Price $1.75.

His Last Thursday

By James S. Kirtley, D. D.

Unique and original studies of the events and motives leading up to the cross and resurrection, centering them, as the author of this volume does, on Thursday. Doctor Kirtley treats of them with discretion, tenderness and sympathy that we might expect from one whose preaching is famed for its evangelical warmth. The Lenten season, and more especially its Holy Week will have a larger contribution to the spiritual upbuilding of all who make these pages a part of the season's reading.

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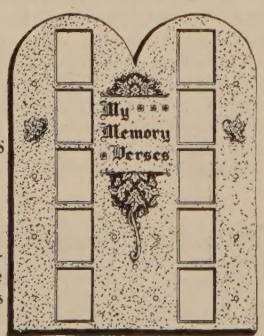

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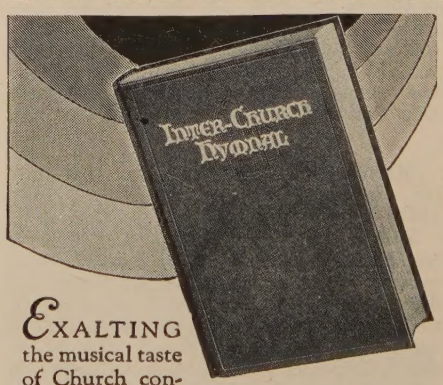

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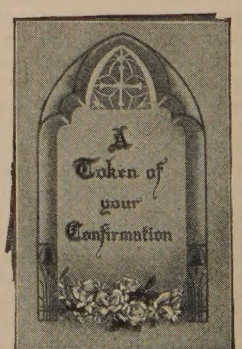

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